

Zion's Herald

Wednesday, November 30, 1898



The Late Rev. Albert Doughty Vail, D. D.

F. L. MOORE

SPECIAL PROPOSITIONS

HAVING on hand several sets of the Standard Dictionary received in return for advertising, the publisher, in order to make it possible for some of our ministers to secure valuable acquisitions to their libraries which they could not otherwise obtain, and to stimulate renewed effort toward increasing the number of subscribers to ZION'S HERALD, makes the following propositions:

I

To the minister in our patronizing Conferences who is serving a church having a membership of 100 or less, who will secure the largest number of *bona fide* new subscribers before January 1, 1899, the Standard Dictionary will be given. (Two volumes, full morocco. Fank & Wagnalls: New York. Price, \$26.)

II

To the minister in our patronizing Conferences serving a church having a membership of 200 or less, but more than 100, who will secure the largest number of new subscribers before January 1, 1899, a uniform set of the Standard Dictionary will be given.

III

To the minister in our patronizing Conferences serving a church having a membership of 300 or less, but more than 200, who will secure the largest number of new subscribers before January 1, 1899, a uniform set of the Standard Dictionary will be given.

IV

To any minister in our patronizing Conferences serving any church having a membership of more than 300, who will secure the largest number of new subscribers before January 1, 1899, the Standard Dictionary, in two volumes, full Russia, with special thumb index (the superb edition of 1895), will be given.

One can hardly speak in too warm terms of this compact, richly-illustrated and every way satisfactory work.

Gen. Neal Dow, of Portland, Me., wrote: "I have three other unabridged dictionaries in my library, but I consider the Standard more desirable than all of them." Said Frances E. Willard: "The Standard Dictionary is undoubtedly one of the great intellectual landmarks of the century, and best of all is, in the highest and most practical sense, up to date." President J. W. Bashford, of Ohio Wesleyan University, says: "I say more emphatically than ever before that it is by far the best dictionary in the English language, and I want it for constant reference."

Sample copies of the paper will be sent in packages to the ministers for distribution, or they will be mailed, upon application to the publisher, to lists of addresses furnished.

The Chicago *Times-Herald* is authority for the encouraging statement that the recent report of the Board of Trade for Great Britain shows that the United States is the most temperate of nations. The per capita consumption of whiskey in this country has not kept pace with our population, having decreased from 1.05 gallons in 1885 to 0.83



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gallon in 1896. The per capita consumption of rum and whiskey in Germany and France is nearly two gallons, and a fraction over one gallon in Great Britain. The *Times-Herald* says: "The figures show a decrease in the consumption of wine in this country, while the malt liquors appear to be gaining in popular favor. Whether this is due to the influence of that very large element in our population which is of German extraction or not, it cannot be denied that the change, from the standpoint of social order and general tranquillity, is to be commended."

R. B. Graham, well known to many of our readers, is solicitor for the Lend-a-Hand Home and Hospital at 37 Williams St., Roxbury. Its objects, as stated in the charter, are as follows: "To establish a home and hospital for the treatment and care of soldiers' widows and invalids and other sick and needy persons, and in connection therewith to purchase and receive all necessary lands, buildings, property, gifts and all appliances, conveniences and services suitable for the proper management of such a home and hospital."

It is the intention of the management that there shall be as many free beds in the new Home and Hospital as the generosity of the public shall make it possible to establish and maintain. The Home is non-sectarian, and its special claim is that it has an open door to those ineligible to institutions already established. Leading ministers and laymen of Boston commend this charity to the attention and generosity of the public. Among the Methodist names we note Rev. Drs. George Skene and J. D. Pickles, and Messrs. Joshua Merrill, George F. Washburn, and John O. Atwood.

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THIS AUTOGRAPH IS NEVER ON A POOR SHADE-ROLLER AND NEVER ABSENT FROM A GOOD ONE.

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Zion's Herald

Volume LXXVI

Boston, Wednesday, November 30, 1898

Number 48

Zion's Herald

CHARLES PARKHURST, Editor

A. S. WEED, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Responsibilities of Peace

The suffering in Cuba successfully appealed to the United States to engage in war for its relief. The work of warfare is done. Cuba is free. The duty of peace still remains, and appeals with less apparent success to the American people. Men, women and children are just as hungry and just as needy as they were when we took up arms in their defence. Now that the Spanish soldiers are rapidly being transported to Spain, and the Cubans are disarming, the question of immediate relief comes once more to the front. It is a pleasure to know that intelligent provision has been made for this relief. Mr. William Willis Howard, who has had large experience in relief work, is at the head of a movement to set the starving Cubans on their feet. The leading idea is not giving, but helping. Cubans who own farms will be supplied with money to begin cultivation of them with the least possible delay. Land will be purchased in the districts impoverished by war, and on this land the starving inhabitants will be given an opportunity to work. It is proposed to supply these different classes with everything they need to give them a good start. The idea of promiscuous relief is abandoned and only helpful assistance will be given. Theoretically and practically the industrial relief for Cuba as proposed by Mr. Howard, and endorsed by Charles H. Payne, Edward Judson, O. H. Parkhurst, Lyman Abbott and John W. Chadwick, leaves nothing to be desired except the money to carry out the plans. It is announced that contributions for this purpose may be sent to the Continental Trust Company, 30 Broad Street, New York. It is confidently expected that the responses will be prompt and generous.

The International Anti-Anarchist Conference

Delegates from most of the European nations assembled at Rome on Thursday to discuss the best methods for ridding the world of the band of assassins masquerading under the name of anarchists. The Italian Government drafted the program and issued the invitations. The Italian Minister of Foreign Affairs was elected president and the Austrian Ambassador vice-president. Great Britain was

represented by her Ambassador. The principal work of the conference will be to define what distinction is to be made between a criminal anarchist and a political anarchist, if any; to provide for summary and special extradition of anarchists or people engaged in plotting anarchy; and, most important of all, to suggest measures to prevent the press from inciting anarchy. At this point it is hoped that the conference will recommend that whenever an anarchist is arrested, tried and punished for assassination, the press shall be prohibited from making any mention of the case beyond the barest announcement. A study of the cult of the anarchist will show that in most instances the assassins are stimulated by a love of notoriety and personal vanity. It would be a very strong preventive if all the parade and particular which characterize the modern newspaper could be restrained from spreading anarchy. The spectacle of every part of the world sending representatives to Geneva to interview the wretched criminal who assassinated the Austrian Empress last July, in order to fill the pages of the daily newspaper, shows where reform is most urgently needed.

The Hawaiian Commission

The commissioners appointed to recommend a form of government for the Hawaiian Islands have returned to Washington, and are now at work on the details of a bill to be reported in Congress. It is understood that they will present a bill drawn from the outlines of legislation admitting a State, only Hawaii will come in as a Territory. It will be necessary to provide for a Governor, a delegate in Congress, and a Territorial legislature. In a report which will accompany the proposed bill will be given an exhaustive *résumé* of the property acquired by the United States in Hawaii — estimated at \$15,000,000 — the revenues, and other matters of interest. The question of the importation of coolie laborers has been discussed, and it is understood that a recommendation will be made that such importation be forbidden. The Chinese and the Japanese will not be allowed to vote, but other aliens will be given the benefit of the laws of the United States. The commissioners have done good work, and will come up to the halls of Congress well equipped for the task of securing suitable legislation for the government of Hawaii.

Mormon Effrontery

Utah is one of the States of the Union. She was tardily admitted under an agreement that polygamous or plural marriages should be forever prohibited.

Nothing was said about such marriages already contracted, but the American people were given to understand that polygamy was given up for the sake of admission to the Union. There have been rumors from time to time that this giving up was only formal, but they have been generally dismissed as slanderous. Now comes one Brigham H. Roberts, with three wives, regularly elected a member of the National House of Representatives. No one questions but that he was elected by the Mormon Church, and that he was elected for a purpose. That purpose is to deny the authority of the United States to regulate marriages in Utah. The Mormons have not been asleep. They have a large following in Idaho, Wyoming and Nevada. They are aiming for the balance of power in those States. Unless this scandalous prostitution of a whole community is rebuked at once, in pronounced terms, the Mormon disgrace will be fastened on the whole nation. There is one plain, manifest, imperative duty. That duty is to deny Mr. Roberts a seat in Congress. It will take some back-bone, but it must be done. Public sentiment alone can save us from further spread of unrighteousness under the cloak of religion.

The Ticket Scalpers Victorious

Last year, after a hard fight, the State of New York passed a very strict law forbidding the sale of railroad tickets by any person not an appointed agent of the company represented by the tickets. The whole business of ticket-scalping in New York came to a standstill at once. The Court of Appeals has just decided, by a vote of 4 to 3, that the law is unconstitutional. It holds that the State has no right to grant a monopoly, either to corporations or persons, for the sale of valid tickets regularly issued by a transportation company, nor can it take from the citizens of the State the right to engage in the business of brokerage in such tickets. This decision will commend itself as based on sound reasoning and in harmony with the spirit of our institutions. If counterfeit and stolen tickets are sold, the remedy is to be found in existing law; but to hold a man guilty of a crime who disposes of a ticket for which he has paid the price named by the transportation company issuing it, is an invasion of the liberties of the individual and opens the door for such legislative interference as would paralyze trade and bring ruin to commercial industry.

Progress in Disfranchising the Negro

The Negro vote in Mississippi, Louisiana and South Carolina is no longer a prominent factor. It has been so effectually reduced by constitutional amend-

ment as not to interfere with the doctrine of "a white man's government." Georgia and Alabama have already taken steps to provide like amendments. The United States Supreme Court having declared the Mississippi plan as strictly constitutional, there is only one obstacle in the way. This obstacle is in the second section of the Fourteenth Amendment to the Constitution of the United States. It is there provided that States disfranchising any of its male inhabitants, twenty-one years of age and citizens of the United States, shall have the basis of their representation in the National House of Representatives reduced in the proportion which the number of the citizens so disfranchised bears to the total number of male citizens. If the Southern States persist in disfranchising the Negroes, it is for the rest of the Union to proceed at once to reduce the representation of the States. If the North and the South would unite to disfranchise ignorance and illiteracy, it would be well. But the ignorance of the Negro ought not to be more fatal to his rights of citizenship than the ignorance of the white man. The dangers of ignorance do not depend on color, or on previous condition.

A Transplanted Thanksgiving

Many dinners were given last Thursday, but in its way no one was more unique than that given at Savannah to the Seventh Army Corps. The women of the Protestant and Catholic churches and those of the Jewish synagogues united in cooking fifteen hundred turkeys, and served them to the men of Gen. Lee's command. It was not only a generous and kindly deed, but it was a splendid instance of Southern patriotism. It enriched the memory of Thanksgiving day for thousands of young men, and did honor to American womanhood. A corps of the United States Army, commanded by a Lee, eating a Thanksgiving dinner in a Southern city, shows what progress we have made in showing the Union of States to be a union of hearts.

Ink and Spade

Yesterday we were told in all seriousness, by men accounted competent judges, that the Egyptian Menes was a myth. The ink with which the story was written is scarcely dry, before the spade brings the king himself into court. M. de Morgan unearthed a tomb last spring on the western bank of the Nile, half an hour to the west of Negada. The central chamber had never been disturbed since the dead body of its builder was placed there. The name given him after death was found in many places, but as the classical writers never recorded these names it was impossible to tell which one of the Pharaohs it was. A broken plaque of ivory, when deftly joined, gave not only his death-name, but the name he bore while living. It was the name of Menes, King of Upper and Lower Egypt! So the reputed founder of the first dynasty is reported to be discovered at last, and with this discovery it is shown that the dynasty came at the end of a long period of history and art. It marks the end of an epoch of a civilization that even then

was old. Other tombs have given up other kings of the first dynasty, built in the same style and containing the same historical data. The influence of Babylonia is seen in them all, thus confirming Old Testament history that Egyptian civilization is of Chaldean origin, and that it was from the Plain of Shinar, or Babylonia, that mankind was "scattered upon the face of the whole earth."

Taking Possession of Western Cuba

Tomorrow the formal occupation of Western Cuba by the forces of the United States will begin. The troops thus far designated are the 15th Infantry, the 202d New York, the 15th Pennsylvania and the 3d New Jersey. Notice has been received that the Spanish garrisons will evacuate Mariel, Pinar del Rio and Guanajay on Dec. 3. The Volunteers will be detailed to occupy these places, and the Regulars will take possession of Nuevitas. The general order for the movement of these troops shows that the War Department will not repeat the mistakes so fatal at the beginning of the present conflict. The Subsistence, Medical and Quartermaster's departments have provided adequate transportation, forage, provisions, equipage and stores. General Otis is in command. The troops are officially known as the First Brigade of the Third Division of the Second Army Corps.

Advantages of an Early Start

The annual reports of the Secretary of War and the Secretary of the Navy, with the various Bureau reports, have been read with unusual interest during the past week. We know now why the Navy won such hearty commendation from all the world. The echoes of the explosion of the Maine had not died away before the Surgeon General of the Navy fitted every naval hospital with adequate supplies, provided medical stores in abundance for every ship and for every shore station, and made far-reaching plans for the sick and wounded of the Navy. The Surgeon General of the Army waited till "immediately after the declaration of war, April 21st." Then, indeed, he began the work of preparation, but he never caught up with the demands made upon his Bureau. The same contrast is seen elsewhere. Ships on foreign stations were ordered nearer home as long ago as last January. When the war broke out, all those needed were either on the Home Station or on the way thither. The scattered troops of the Army were not massed for several months after. The Naval service is more flexible than the Army, and is much more readily concentrated. The fault of the Army administration was not so much in its tardy movements as in its late start. A stern chase is always a long one. We shall know better next time. Indeed, we ought to have known better this time.

Launch of the Wisconsin

On Saturday the battleship Wisconsin was launched at the Union Iron Works, San Francisco. She is a sister ship to the Kearsarge and Kentucky (launched at Newport News, March 24), the Alabama (launched at Philadelphia, May 18), and the Illinois (launched at

Philadelphia, Oct. 8). Each of these five ships is of 11,525 tons displacement, and they are to be ready for sea Oct. 1, 1899. The Wisconsin is the ninth first-class battleship to get into the water. Three others — the Maine, Missouri and Ohio — are under contract, and the Secretary of the Navy in his annual report recommends that three more be authorized. The Wisconsin will carry four thirteen-inch guns and fourteen guns of smaller size. These comprise her main battery. Besides these she has the usual secondary battery of rapid-fire guns. These battleships embody the latest ideas available at the time the contracts were made, and much is expected of them. The Union Iron Works built the Oregon, and they confidently expect that the Wisconsin will give as good an account of herself as has that famous ship.

Spain Accepts Our Terms

On the 28th of July Spain asked for peace. The protocol was signed on the 12th of August. Hostilities ceased as soon as the signatures of M. Cambon and Secretary Day were attached. On the 1st of October, in Paris, the American Commission, consisting of Hon. Wm. R. Day of Ohio, Senator Davis of Minnesota, Senator Frye of Maine, Senator Gray of Delaware, and Hon. Whitelaw Reid of New York, met the Spanish Commission, consisting of Senor Montero Rios, General Correo, and Senores Abarzuza, Villarrutia and Garnica, to perfect a treaty of peace based on the first five articles of the protocol. It was the 27th of October before the Spanish Commissioners were convinced that it was impossible to induce the United States to guarantee any part of the Cuban debt. On the same day the cession of Porto Rico and the island of Guam, one of the Ladroneas, was agreed to. Then came the question of the Philippines. On the 31st of October the United States Commissioners notified the Spanish Commissioners that they must give up the whole group. On the 4th of November Spain flatly refused to consider the demand of the United States. On the 21st these demands were once more renewed, coupled with the promise to pay the sum of \$20,000,000 to Spain to offset any outlay that country might have made for the permanent benefit of the islands. On the 28th of November Spain notified the United States through her Commissioners that while she still maintained that she was right in declaring that the question of the sovereignty of the Philippines was not embraced in the protocol, and that she did not consider \$20,000,000 as anything like a fair compensation for her Philippine possessions, yet to avoid any further effusion of blood, she accepted the offer of the United States unconditionally and bowed to the superior power of her adversary. This was indeed good news, but not unexpected. In spite of all the pretence of the Spanish Commissioners, the sum named far exceeds the amount of money that she has devoted to the permanent good of the Philippines, and she certainly is in no condition to undertake the task of restoring her power over the islands. A very few days will now suffice to complete the work of the commission, and the proclamation of peace will follow as soon as the treaty is confirmed by the Senate and the Cortes.

WILL THE CHURCH RISE TO THE OCCASION?

OUR brethren of the Methodist Church across the sea, in the United Kingdom, have inaugurated their well-planned Twentieth Century Fund with such a rush of enthusiasm that the success of the scheme is already practically assured. The preliminary London meeting brought in over £70,000, and it is thought that London before it gets through will give £200,000. The idea is to get one million guineas from one million Methodists — there are over one million members of the Wesleyan Methodist Sunday-schools in Great Britain alone, to say nothing of Ireland and the other countries — and to have one million names inscribed on the historic roll of honor, a name for each guinea paid. Some, of course, will pay for a great many names, but on the roll all will be equal. The money will be collected during the two years beginning Jan. 1, 1899, and ending Jan. 1, 1901. The fund has already been carefully allocated, and it has even been decided how to spend the first 50,000 guineas after the million is completed, so confident are the authorities that the sum will overrun. We hasten to send our congratulations over the water in advance. This renewed evidence of devotion to Methodism on the part of the grand old mother church will quicken the pulses of Methodists the world around, and still more increase the already high regard which all her children have for her.

Our Bishops, with wise statesmanship, have been swift to see that we must follow this noble example. They call upon us, as we announced last week, to give \$20,000,000. It is not too much from the ten million Methodists within our bounds. It can and should be done. Very careful management will be required, and an immense amount of work, but surely that should be forthcoming. If the movement is rightly engineered the spiritual benefits will be no less manifest and magnificent than the financial. To attempt great things for God is an inspiration. He who begins to realize his debt to the Lord and to Methodism will deeply feel that the doling out of dribbles for the work committed to the church does not meet the reasonable requirements of the case, that something more than a slight curtailing of superfluities is called for, and that real self-sacrifice in so glorious a cause is an abiding joy. It cannot be questioned that if one-half, or even one-quarter, of Wesley's followers in this country gave at anything like the rate the great founder did, with as whole-hearted a consecration to Christ, twenty millions would be nothing thought of as a thank-offering. The effort to raise that sum will be a test of the religious condition of the Methodist Episcopal Church at the close of the nineteenth century. The Bishops — and who should know as well as they the true state of things throughout the length and breadth of our communion? — have dared to throw down this challenge to the world, and to declare substantially that the great hosts who have made them leaders are able and willing to go

up and possess this land. Now it remains to be seen whether or not they were mistaken in their estimate of the needs and of the readiness of the people to rise to their responsibilities. We hope and trust the issue will show that they are correct, but we confess the recent experience in regard to raising the missionary debt gives us some fear.

The needs unquestionably are very great. The debts on our church and parsonage property are nearly twelve millions of dollars. The debts on our educational institutions amount to almost a million and three-quarters. What a relief would be experienced if these debts could be swept away! Both our colleges and our charities should be immensely and immediately reinforced, and they can be, without endangering current expenditures, if the matter is organized well. Let those who are planning to leave considerable amounts to good causes make the donations now, taking annuities if necessary, and thus avoid the heavy government tax on bequests as well as all uncertainty of the result. Let the stewards of the Lord conscientiously revise their expenditures, and prayerfully consider the question if, in view of the necessities of a perishing world and their own spiritual advancement, they ought not to devote a larger proportion of that expenditure to matters that closely concern the progress of the kingdom of God on earth. Let all, old and young, rich and poor, take hold of this matter in the spirit of the Master, and in the spirit of the pioneer Methodist heroes, and there will be no question as to the outcome.

ALBERT DOUGHTY VAIL, D. D.

UNIVERSAL sorrow will be felt throughout the church as it becomes known that Dr. Albert D. Vail has gone from us. Wherever the *Christian Advocate* of New York has circulated during many years past, the name and spirit of him whose notes on the International Sunday-school lessons have been so uniformly instructive and devout have been warmly cherished. Far beyond the limits of our own denomination has his influence been felt. For while distinctly a Methodist, thoroughly instructed in its theology and using most effectively its best methods both old and new, his broad catholicity brought him the hearty friendship of the choicest men of other denominations and opened for him a way to their pulpits and their homes.

ton student. I admire it for its absolute independence and for its high religious tone."

There is grave danger that St. James Methodist Church of Montreal will be lost to Methodism and Protestant Christianity because of the inability of the local church to pay the heavy indebtedness which rests upon it. In this exigency the *Montreal Daily Star* is acting with marked generosity toward the church. This journal champions the enterprise, advertising its urgent need in an unlimited use of its pages, appealing for help from its Protestant readers at large, and receiving and acknowledging subscriptions. Here is a good object-lesson for American journalism.

The *Chelsea Gazette* of Nov. 19 publishes the sermon preached the previous Sunday by

cially charming to the young. Men and women by scores and hundreds now in their early prime or middle life looking back upon their childhood and youth find that easily chief among their friends is Albert D. Vail.

Bishop Candler, of the Methodist Episcopal Church, South, accompanied by Missionary Secretary Lambert and Revs. Charles A. Fulford and H. W. Baker, is in Cuba for the purpose of organizing missions in that land.

Drew Theological Seminary celebrated its "Opening Day" Tuesday of this week, Nov. 29. This is what is called "Matriculation Day" at our Boston School. The exercises were unusually important because in connection with them, and indeed the chief feature thereof, the corner-stone of the magnificent new Administration Building was laid. Addresses were made by Dr. S. F. Upham of the faculty, Bishop Andrews of the trustees, and Dr. W. H. Milburn, representing the general church. The Seminary is having its most prosperous year. Between 180 and 190 students are enrolled. It has a growingly large place in the thought and affection of the church. Methodism at large offers gratitude to the unknown donors of the \$100,000 which make this building possible and congratulations to the Seminary on its great success.

The *Congregationalist*, referring to the "Bishops' Appeal for Twenty Millions," observes: "This project certainly reveals that much faith still abounds among Wesley's followers, and faith will remove mountains, even mountains of indifference and selfishness. The Bishops lead the way. May the rank and file be equally loyal!"

We are obliged to defer the publication of Dr. Gregory's last lecture until next week. We take this occasion to express our grateful consideration for the many kind words volunteered concerning the benefit received from reading the reports of this remarkable course.

Apropos of the publisher's offer of several sets of the *Standard Dictionary* to ministers who will secure the largest number of new subscribers before Jan. 1, 1899, it is suggested that if the friends on the charge would interest themselves in this matter they could very easily make it possible to secure a very valuable Christmas present for their preacher. A word in time should be sufficient.

Better days will come to the churches of every denomination everywhere when ministers resolve to confine themselves to the preaching of the Gospel of Jesus Christ. The minister is a specialist, and his subject is given to him. He is to apply the teaching of the New Testament to the unvarying needs of mankind. Let him "stick to his last." Dr. Alexander McKenzie, of Cambridge, enforced this truth the other night when in addressing the Young Men's Congregational Club of this city, he said: "I think that a preacher should discuss those things with which he is familiar, and not attempt to talk on subjects about which he knows nothing. We often hear a minister talking about finance, when it takes twenty years to learn about financial matters. What can a man know who has been studying religion about a subject to which men give twenty years of their life to learn? I will not hear anything except religion from a pulpit unless I am trapped in a church. No minister is trained to talk on any subject except religion. If your minister talks about other subjects, leave your church and go to another, or, better still, let him go. Insist that

senior clerical member of that body. The honor of the doctorate in divinity was bestowed upon him in 1878 by his alma mater, Wesleyan University. He had attained this worthy degree, as had others through the valuable training

twenty-five years. He retired from the firm in 1885. In 1891-92 he was secretary of the Boston Chamber of Commerce. In 1893 he established himself in a special branch of the printing business in this city.

His first connection with Methodism was as a Sunday-school scholar in Bromfield St. Church, to which his parents belonged, and he well remembers at that early day the impression made upon him by the kindly, winning ways of Jacob Sleeper, then the superintendent of the Sunday-school. His father was one of the original members of the Newton Corner Church, and it was with this church that the subject of our sketch united under the pastorate of Rev. S. F. Jones, D. D., in 1870. While living in Brookline Mr. and Mrs. Rand removed their connection to Bromfield St., and on moving to Newton Centre, in 1880, joined the church in that place.

Mr. and Mrs. Rand are blessed with seven children as their companions in life.

A Pathetic Sequel

IT is a striking incongruity that a war begun with the avowed purpose of relieving and ennobling the colored man, should result in placing more decided and unmistakable emphasis upon his inferiority to the white race. It is pathetic that a war fought with the ostensible purpose of liberating the black man should thrust him into yet deeper humiliation. It is pitiable beyond description that the black soldier who fought with such patriotic devotion and courage at Santiago should discover that the very victory which he made possible only serves the more to degrade him. The fact that the mixed and colored races in Cuba, Porto Rico and the Philippines are not fitted for self-government has reacted with tragic and revengeful force upon the Negro in this country. The talk about inferior races in those islands is working the doom and death of the black race in the United States. The Afro-American is being retransformed into a vassal by this deteriorating process. This is one of the calamities of the late war. During these few months the Negro has been weighed in the balance, even by his friends, and is found wanting. It is said that he must realize that he is an inferior, must be treated as such, and must "be taught to keep his place." A certain element in the South is quick to accept and enforce this teaching with shotgun, rifle and cannon. The recent butcheries in both North and South Carolina are the result very largely of the depreciation of the black man which the Spanish war has engendered. It is, therefore, the darkest hour for the Negro in this land since the day of his emancipation.

We write, we trust, as an intelligent and discriminating friend of the Negro, and not as an advocate of the race, right or wrong. We are aware of his infirmities as well as of his virtues and great possibilities. We plead that he be treated fairly and justly, "our brother in black," as did the beloved and revered Bishop Haygood of the Methodist

Boston, is visiting his son, Dr. Dorchester, of Christ Church, this city. He is in good health."

—Dr. H. K. Carroll, who has been at his home in Plainfield, N. J., for a few days, will soon return to Porto Rico.

—Dr. J. B. Young, of the *Central Christian Advocate*, writes a column upon "A Boston Preacher," describing with gratification a sermon he heard Rev. Dr. George A. Gordon preach in his own pulpit.

—Rev. C. W. Drees, D. D., called at this office last week. He will return to South America about the first of January and will meet Bishop Warren at the sessions of the Conferences to be held in South America.

—The *Advance* of last week says: "The *Christian Herald*, in its last number, speaks words of appreciation about Dr. Smith Baker, but it makes a bad slip of types, or rather of time, when it speaks of him as 'the late Dr. Smith Baker.' He is very much alive, and he is never late."

—Rev. Manley S. Hard, D. D., assistant corresponding secretary of the Board of Church Extension, has been filling a number of engagements in New England since the meeting of the General Committee. He has presented his cause in Nashua, N. H., in St. Paul's and Worthen St. Churches, Lowell, and elsewhere. The collections show a fine advance.

—The *Michigan Christian Advocate*, in its report of the meetings of the National City Evangelization Union in that city, says: "First to discuss the problem of city evangelization from the pastor's point of view, was Rev. C. A. Littlefield, of Boston, recording secretary of the National Union, and himself a young pastor of much force and grip. His paper was a vigorous one."

—The late Prof. George Gary Bush bequeathed in his will \$500 to Montpelier Seminary, to establish a fund to be known as the George Gary Bush scholarship, the income from which shall be given annually to such deserving student or students as shall be selected by the faculty and board of trustees. To the Cazenovia Seminary at Cazenovia, N. Y., he gives \$500 to establish a like scholarship in that institution.

—In harmony with the desire and purpose of the Episcopal Board that the same Bishop shall preside for two consecutive years over Annual Conferences outside of this country, Bishop Warren will visit South America, leaving New York, Jan. 9, for Peru and Chile by the way of the Isthmus of Panama. He will preside at the West Coast Conference, Feb. 15, and at the South American at Buenos Ayres, March 8.

—President J. H. Race, D. D., of Grant University, gave the sixteenth annual formal opening address at Gammon Theological Seminary on Nov. 11. It was a vigorous and thoughtful plea for "The Symmetrical Man." The Seminary began its work on Sept. 29, and has the largest attendance in its regular classes in its history. Bishop Andrews will give an address on Dec. 13, and Rev. Dr. MacDonald, of the Second Baptist Church of Atlanta, will soon deliver the series of lectures that he recently gave before Colgate University.

—A very pleasant home wedding occurred in the spacious parlors of Young's Hotel at Winthrop Beach, Wednesday evening, Nov. 23, when George G. Bentley and Carrie H. Finn, both of Chateaugay, N. Y., were united in marriage amid a happy and interested circle of relatives and friends. The ceremony was performed by Rev. Charles Parkhurst. The bride is a niece of Dr. and Mrs. J. D. Young. The presents were numerous, rich and valuable. After a supper and reception Mr. and Mrs. Bentley

started for New York on their way to their new home in Chateaugay.

— Rev. S. A. Steel, D. D., of Nashville, called at this office last week. He is on a lecture tour in New England.

— Dr. and Mrs. S. F. Upham and Rev. F. B. Upham and family enjoyed Thanksgiving with Rev. F. N. Upham, at his home, 54 Monadnock St., Dorchester.

— Bishop McCabe, accompanied by Mrs. McCabe and Mr. and Mrs. D. K. Carroll, of Baltimore, will shortly leave for Mexico, where Bishop McCabe will preside over the Mexico Conference, which meets in Mexico City, Jan. 28.

— Mrs. Estey, wife of Rev. J. L. Estey, of Cambridge, whose serious illness was recently announced in our columns, died last week. She was a most excellent woman and was greatly endeared to a large circle of friends. A suitable memoir will soon appear.

— John Ralph Buck, the private secretary of ex-Secretary of State Day, chairman of the Peace Commission in Paris, is a son of Maine, not yet twenty-one years of age, and a graduate of the East Maine Conference Seminary at Bucksport. He was a stenographer in the Smithsonian Institute in Washington, and was selected by Judge Day to accompany him to Paris. It is a fine compliment to him and to the institution from which he graduated.

— Dr. Lyman Abbott, for eleven years pastor of Plymouth Church, Brooklyn, and the immediate successor of Henry Ward Beecher, read his resignation on Sunday morning. He is sixty-three years of age and gave as the only reason for resigning that he had been warned by his physician that he was undermining his health by the work of that pastorate added to his editorial duties on the *Outlook*.

— In the Sixth Avenue Methodist Episcopal Church, Brooklyn, on Thanksgiving day, Rev. Dr. Henry Baker, assistant pastor of the Metropolitan Methodist Episcopal Church, Washington, D. C., and Mrs. Euphemia C. Bower, widow of C. H. Bower, were married. The bride has had her home with her brother, John H. Campbell, in Brooklyn, and has been an active worker in the Sixth Avenue Church. Rev. Saul D. Curtice officiated.

— Rev. J. H. Buckey, of Thompsonville, Conn., writes under date of Nov. 26: "Mrs. Sarah A. Goodrich, wife of the late Rev. Nelson Goodrich, of the New England Southern Conference, passed to her heavenly reward about noon Thanksgiving day. For forty-one years she shared with her husband the varied experiences of the itinerancy. They were permitted to enjoy forty-nine years of wedded life together. For seven and a half years she had been journeying alone, anxiously waiting for the time of reunion to come. Had she lived until Dec. 8, she would have completed her 84th year. She died at the home of her daughter, Mrs. Townsend, in this village, with whom she had lived most of the time since her husband's death."

BRIEFLETS

In selecting early your gifts for Christmas, do not forget that in many a Methodist home the privilege of reading and possessing ZION'S HERALD for one whole year would be the most highly-prized and permanent blessing that you could bestow.

The *Syracuse Standard*, in an able editorial noting the "Bishops' Appeal for Twenty Millions," refers in high praise to Syracuse University and its present management under Chancellor Day, saying: "The magnificent work which this institution is per-

forming, with its limited endowment, is calculated to inspire wonder in the observer. The University has the largest registration of students in its history. The Freshman class in the Liberal Arts College reaches the number of 221, about forty per cent. more than last year. In the Law College there are twice the number in the entering class, and the other schools are well up to the mark."

The *Christian Commonwealth* of London says: "One is apt for the moment to get the impression that the Christian Science sect is a popular and numerically increasing body. A visit to its church will dispel the illusion."

An active Christian worker in another denomination, and especially in the Sunday-school, is so considerate as to write that, in the study of the lesson for the week, after using many other "helps," she turned to ZION'S HERALD to find again that Chaplain Holway's notes were the best that she had examined. This is the verdict of a multitude of grateful teachers.

Archbishop Placide Chapelle, of New Orleans, who has been appointed by the Pope apostolic delegate to Cuba, is reported as saying that he believed there was no prelate of stronger American proclivities than himself, and that the Catholic Church in Porto Rico and Cuba would be reorganized on American lines.

Rev. M. S. Kaufman, Ph. D., preached the Thanksgiving sermon in Brockton at a union service where ten different denominations were represented. His subject was, "God's Goodness the Ground of Thanksgiving." The sermon made a profound impression upon the large audience who heard it. The *Brockton Enterprise* says: "The sermon was considered by many the most able and helpful ever preached on Thanksgiving day to a Brockton congregation. More than once Rev. Dr. Kaufman was interrupted with applause."

We were much gratified to receive in a single day last week contributions from Bishops Goodsell and Cranston, and another from Dr. H. K. Carroll upon his travels in Porto Rico. Our desk is laden with articles not only from the most distinguished men in our own denomination, but from able representatives of all the churches. We are able with confidence to assure our readers that our columns for the coming year will be unusually interesting and profitable.

Rev. B. Franklin Hurlburt, now pastor of the large and flourishing First Church of Burlington, Iowa, who is a postgraduate of Boston University, in a recent letter says: "I learned to love the HERALD while a Boston student. I admire it for its absolute independence and for its high religious tone."

There is grave danger that St. James Methodist Church of Montreal will be lost to Methodism and Protestant Christianity because of the inability of the local church to pay the heavy indebtedness which rests upon it. In this exigency the *Montreal Daily Star* is acting with marked generosity toward the church. This journal champions the enterprise, advertising its urgent need in an unlimited use of its pages, appealing for help from its Protestant readers at large, and receiving and acknowledging subscriptions. Here is a good object-lesson for American journalism.

The *Chelsea Gazette* of Nov. 19 publishes the sermon preached the previous Sunday by

Rev. C. A. Littlefield, in the pulpit of Walnut St. Church, upon "No License." It is a thoughtful and practical sermon and must have produced a deep and abiding impression.

Bishop Candler, of the Methodist Episcopal Church, South, accompanied by Missionary Secretary Lambert and Revs. Charles A. Fulford and H. W. Baker, is in Cuba for the purpose of organizing missions in that land.

Drew Theological Seminary celebrated its "Opening Day" Tuesday of this week, Nov. 29. This is what is called "Matriculation Day" at our Boston School. The exercises were unusually important because in connection with them, and indeed the chief feature thereof, the corner-stone of the magnificent new Administration Building was laid. Addresses were made by Dr. S. F. Upham of the faculty, Bishop Andrews of the trustees, and Dr. W. H. Milburn, representing the general church. The Seminary is having its most prosperous year. Between 180 and 190 students are enrolled. It has a growingly large place in the thought and affection of the church. Methodism at large offers gratitude to the unknown donors of the \$100,000 which make this building possible and congratulations to the Seminary on its great success.

The *Congregationalist*, referring to the "Bishops' Appeal for Twenty Millions," observes: "This project certainly reveals that much faith still abounds among Wesley's followers, and faith will remove mountains, even mountains of indifference and selfishness. The Bishops lead the way. May the rank and file be equally loyal!"

We are obliged to defer the publication of Dr. Gregory's last lecture until next week. We take this occasion to express our grateful consideration for the many kind words volunteered concerning the benefit received from reading the reports of this remarkable course.

Apropos of the publisher's offer of several sets of the Standard Dictionary to ministers who will secure the largest number of new subscribers before Jan. 1, 1899, it is suggested that if the friends on the charge would interest themselves in this matter they could very easily make it possible to secure a very valuable Christmas present for their preacher. A word in time should be sufficient.

Better days will come to the churches of every denomination everywhere when ministers resolve to confine themselves to the preaching of the Gospel of Jesus Christ. The minister is a specialist, and his subject is given to him. He is to apply the teaching of the New Testament to the unvarying needs of mankind. Let him "stick to his last." Dr. Alexander McKenzie, of Cambridge, enforced this truth the other night when in addressing the Young Men's Congregational Club of this city, he said: "I think that a preacher should discuss those things with which he is familiar, and not attempt to talk on subjects about which he knows nothing. We often hear a minister talking about finance, when it takes twenty years to learn about financial matters. What can a man know who has been studying religion about a subject to which men give twenty years of their life to learn? I will not hear anything except religion from a pulpit unless I am trapped in a church. No minister is trained to talk on any subject except religion. If your minister talks about other subjects, leave your church and go to another, or, better still, let him go. Insist that

the preacher shall talk about what he knows, and practice what he preaches."

One of the surprises to the civilian during the late war has been not only the ability with which the Navy has met every demand made upon it in great crises, but the magnificent personnel of this branch of the service. Captains of our warships and the under officers prove to be men of comprehensive culture and acquirements. With pen in hand they express themselves with remarkable lucidity and fine diction, as is shown by Captain Sigbee, Lieut. Hobson, and many others.

The leading magazines in their holiday numbers are unusually interesting. The artistic features are particularly rich and fine. Even the advertising pages are attractive. It would be odious to make comparison between *Harper's*, the *Century*, and *Scribner's*.

The Bishops, at their semi-annual meeting at Springfield, Nov. 1, adopted resolutions to the effect that three members of the Board of Bishops should be appointed an advisory committee to meet in conference with the trustees and other officers of the American University at Washington and those of the Woman's College of Baltimore, in all matters bearing on the relations of these institutions to the Twentieth Century Thank Offering, and that Bishops Merrill, Ninde and Goodsell constitute said committee.

The *Journal of Fine Arts* for Nov. 15 contains an interesting article upon the "Chicago Training School for City, Home and Foreign Missions," with a beautiful picture of Mrs. Lucy Rider Meyer, and a view of the five-story brick and stone building, known as "Harris Hall," occupied by the school.

The graduates of the School of Theology of Boston University seem to be everywhere and grandly magnifying John Wesley's sententious saying, "All at it and always at it." In our exchanges we are constantly noting their aggressive and successful work. As a rule they are evangelistic and are strengthening their churches by healthy revival effort. They seem also to be great church builders. For instance, a notice is just received of the proposed dedication of Willard Church, Chicago, Dec. 11, of which Rev. George H. Studley is pastor — a last year's graduate of the School of Theology. Particular interest attaches to this church because it was founded by Miss Willard some five years ago, and because its first expenses were met from her private purse. This is the reason that it bears her name.

The sub-committee of the Book Committee, which has the selection of the seat of the next General Conference, visited Winona Lake, a western Chautauqua, to investigate its fitness for entertaining the next General Conference. They found it located near Warsaw, Indiana, on a beautiful lake, with hotels and boarding-houses on the grounds sufficient to entertain seven hundred guests in outside rooms, and similar accommodations in Warsaw, ten minutes' ride away, and an auditorium better adapted to the business of the Conference than any hall it has occupied for many years, and enough large committee rooms for every committee within five minutes' walk of every man's boarding-house, and excellent boarding at \$1.50 per day. It has been twice the seat of the Presbyterian General Assembly. It was estimated that the General Conference could not only be more conveniently and comfortably entertained there than at any other place off-red, but that the cost would be about \$25,000 less than it was at Cleveland. The sub-committee will report to the General Committee in February. Winona Lake is within a hundred miles of the geographical centre of the United States.

PROVING THE CONTINUOUS LIFE OF ZION'S HERALD

A MEMBER of the faculty of one of the law schools of this country makes the following inquiry, and links with it an unerring judicial opinion. He writes: —

DEAR DR. PARKHURST: For my own satisfaction I would like to ask the question whether, since the first starting of ZION'S HERALD in 1823, there has been issued every week a paper bearing that name, either as a separate or complete designation, or as part of a compound one.

If you can answer this question with an unqualified affirmative, it seems to me to present your claim in the most convincing possible manner. If this question can be answered with a plain "Yes," the first Methodist newspaper in the world has simply lived in different cities and co-operated with other journals, but it has never ceased to be, and its life has been strictly continuous. Even if an issue or two may at some point have been omitted for manifestly good reasons, just as occasionally such an omission occurs with a daily paper in consequence of a conflagration, or riot, or sheriff-visitation, I am sure no right-minded court of justice would say that the publication has in consequence thereof lost its continuity of life.

Yours in friendly suspense,

Nov. 22, 1898.

In reply we state that an examination of the files of the *Christian Advocate* shows that ZION'S HERALD was carried as a part of the compound name of that paper from its purchase and transfer to New York by the Book Concern until it was returned to Boston and appropriated by the Wesleyan Association. The files of both papers show that, with the break of a single week in the month of August, 1833, there has been issued every week since 1823 a paper bearing the name ZION'S HERALD either as a separate or a compound designation.

The *Christian Advocate and Journal and Zion's Herald*, in its issue of Aug. 16, 1833, says editorially: —

"The name of our paper will be, after the commencement of the next volume, simply *Christian Advocate and Journal*, the words 'and *Zion's Herald*' being dropped with the advice of the Book Committee."

The Wesleyan Association assumed the name, not the next week after the *Advocate* dropped it, but the succeeding week. The break of a week may be accounted for in many incidental and perfectly natural ways. It may have been a mechanical reason, as in those slow times delay may have been occasioned in making the new "heading" of the paper, or the Association may not have immediately secured a release of all that had been sold and transferred to the Book Concern. A study of the early records of this transaction shows that there were long, tedious and embarrassing delays both in making the transfer of the paper to New York and in securing its return. We are positive, however, to use the words of our correspondent, that "no right-minded court of justice would say that the publication has in consequence thereof [because of the confessed interruption of one week] lost its continu-

ity of life." Would any person claim that the life of the *Christian Advocate* had been broken and lapsed if, in searching its files, it appeared for some reason not stated that for one week in its seventy-two years no paper had been issued? Our judicial correspondent has therefore suggested a way in which the fact of the continuous life of ZION'S HERALD from 1823 to the present number is established beyond a peradventure. If the editor of the *Christian Advocate* would secure an opinion which will carry conclusive weight everywhere, we suggest that he, as the party challenging the title of ZION'S HERALD, submit the case upon this specific point to any chief justice of any State in the Union, or to any jury of his own selection, for decision, and we hereby agree to accept and abide by the verdict.

This one question comes to the front, and excludes the many pages of extraneous, irrelevant and confusing testimony with which the editor of the *Advocate* has sought to becloud the case. We decline, for this and many other good and sufficient reasons, to longer continue this "unhappy controversy." We did not begin it. There was not the slightest reason for reopening it. Not a shred of new evidence affecting the title of this paper has been presented. We have been compelled, much against our wish, to act on the defensive. Why the editor of the *Advocate* pursues the matter so relentlessly, when he knows that it is a grievous offense to the readers of both papers, we are utterly at a loss to comprehend. In the *Advocate* of Oct. 6, when he began his attack with the caption, "ZION'S HERALD only Sixty-seven Years Old," he declared at great length and with cumulative emphasis that he had settled the case for all time. Then, in the issue of Oct. 27, he returned to the subject, and in two pages more pronounced the original ZION'S HERALD "dead," "defunct," and beyond all hope of resurrection. Last week, in another lengthy editorial, he attempts to prove again that ZION'S HERALD is not seventy-five years old, and particularly that no one but a man of the mold and type of the present editor of the HERALD would presume to claim it. And yet, after having settled the matter thrice — as he so stoutly claims — with so much positiveness and with such prolonged consideration, he promises his readers still another interesting installment this week. We wonder if, in this next chapter, he will tell how he came to the office of ZION'S HERALD on Saturday night, Nov. 12, after regular hours, and searched the files of this paper to secure some paragraphs or broken sentences taken out of their connection that would possibly sustain his contention? Will he tell how, on a late date, he telegraphed the daughter of the revered and distinguished witness to the continuous life of ZION'S HERALD — given at length in our issue of Nov. 2 — in order to secure information which would impeach the testimony of her father? There is a class of lawyers who thus pursue their profession. Dr. Buckley, in these and similar practices, will no doubt maintain his much vaunted fame for audacity and smartness.

HUNTINGTON'S "SIN AND HOLINESS"

REV. DANIEL STEELE, D. D.

THIS book, by Rev. D. W. C. Huntington, is written professedly not to antagonize Wesley's doctrine of holiness, but to interpret it in the light of modern mental philosophy. The psychology of the last century divided the mind into two parts—intellect and will; the latter including the sensibilities. Thus being a part of the will, the sensibilities had a moral character, and if perverse they were sinful and needed purification. Therefore in them was a foothold for the doctrine of inbred sin. But modern philosophy leaves no place for it, since of the three divisions of the mind—intellect, sensibilities and will—the first two are in the sphere of necessity, and only the will is free and capable of moral action. Our author says: "Sin is not in any form of mere feeling. The emotions and desires arise unavoidably under appropriate conditions. They follow the law of necessity, and, whatever their direction, they do not constitute sin." Thus far we agree. But we make a distinction between sin as an act entailing guilt, and sinfulness, or a guiltless bent toward sin. In this bent lies the need of entire sanctification. "Concupiscence," said the old theologians, "is not sin, but it carries the fuel of sin." Hence sanctification is needed not to remove the sensibilities, but their sinward trend. Our author teaches that there is nothing back of the will that needs sanctification, and that Wesley would have taught thus if he had been schooled in a true philosophy. Then sanctification would be simply confirmation in one's supreme choice. He says: "No intelligent being can mix his ruling intention in such a way that it will be partly right, and at the same time partly wrong. Ultimate intention may be right at one time and wrong at another; but at any given moment it is either all right or all wrong." Thus every man is at this instant perfectly holy or perfectly unholy.

This was taught by Dr. C. G. Finney as the basis of his theology and of the Oberlin doctrine of Christian perfection taught sixty years ago. It is elaborated in President Fairchild's "Moral Philosophy" in chapter nine, "Unity or Simplicity of Moral Action." Our author does not use the terms of the Oberlin philosophy, but he has exactly reproduced their ideas. But since Dr. Finney was in his prime a half a century has elapsed, and philosophy has outgrown the moral science on which our author has built his correction of Wesley. Says Dr. Bowne, now recognized by all Americans as the leading authority in philosophy: "Relations of will are said to be the only proper subject of moral judgments. It is true that our leading moral judgments are judgments of will; but the claim is too narrow to express the complete moral consciousness of mankind. We judge not merely the will but also the sensibilities, not merely the action but also the tendencies and spontaneities of the being itself. We demand not only that the will be right,

but that the affections and emotions shall be in harmony therewith." Thus the latest philosophy subverts the very cornerstone of our author's ethical theory and lays a firm foundation for Wesley's doctrine of entire sanctification. Dr. Bowne says: "The claim that the will is the only subject of moral judgments is true only for the ethics of responsibility and of merit and demerit. But a complete ethics must consider the whole man and the whole field of life. Being, as well as doing, or rather even more than doing, is to be considered in ethics." * This declaration would seem to intimate that "Sin and Holiness" is a volume well adapted for the guidance of a judge in a police court in his decisions of guilt or innocence, but of little or no value to a theologian discussing the far higher and more delicate questions of "sin and holiness."

In the chapter on the "Effects upon the Churches" of the Wesleyan theory, as it is now commonly taught, Dr. Huntington enumerates "religious egotism, clannishness, and censoriousness," alleging that "specialism on the subject of holiness places its professors in a 'charmed circle,' in which they are, to their detriment, surrounded constantly with the spirit of congratulation." It should be known that any theory of Christian advancement beyond the low level of average Christians is liable to exactly the same objections, as will be seen in the following extract from Dr. T. S. Hamlin's recent article in the *Sunday School Times* of, Sept. 17 on "What Northfield Stands for Today." "It has been said that the tendency of the Northfield teaching is toward spiritual pride; that people get, or think they get, an experience above the average, and at once become vain, arrogant and censorious; that they go back to their churches disrespectful toward, or even contemptuous of, their fellow Christians, and make themselves centres of discontent and discord." To this Dr. Hamlin replies: "No doubt this may happen in some cases. Weak, ignorant, and naturally fanatical men and women may abuse any truth of God, and pervert it to their own undoing. But any teaching is to be judged by its general, and not its exceptional, results; by its intelligent and honest use, not its abuse." The same objection used to be urged against the Oberlin theory which is exactly that advocated in this book, "Sin and Holiness." Mr. Moody's theory is that the two natures, the flesh and the Spirit, must dwell together until death, and there must always be a little original sin left as a nest egg to render temptation possible. He avoids the terms "entire sanctification" and "holiness," and dwells on the baptism of the Spirit; yet just the same fault is found with the effects of his teachings at Northfield as is found with the effects of national camp-meeting doctrines.

We cannot accept the exegesis of texts in proof that entire sanctification consists solely in a state of entire consecration. In explaining 1 Thess. 5: 23, "And the very God of peace sanctify you wholly," etc., he fails to note the signifi-

cance of the unique Greek word for wholly, and the definite and momentary action of the aorist tense of sanctify, and he then says the sense is given in the words "preserved blameless," thus foisting a weak tautology upon the strong Paul. But a worse piece of exegesis is found on page 170, in which he attempts to prove from John 17: 19 that the sanctification of Christ and of His disciples was just alike in kind. He failed to note the corrected reading found in the Revised Version, "that they may be sanctified in truth," i. e., truly, really sanctified, an adverbial phrase, say Chrysostom, Luther, Calvin, Zwingli, Olshausen and Meyer. Says the latter: "Christ's sanctification was sacrificial; ours is holy purity and endowment." He consecrated Himself to the cross that believers may be truly purged from all impurity.

Our limits will not allow a further examination of a book which will, I fear, intensify the confusion which pervades Methodism respecting the doctrine of entire sanctification—"the grand deposition" committed to us by the Head of the Church. The style of the author is lucid, and his spirit towards those from whom he differs is eminently respectful.

Milton, Mass.

NATIONAL W. C. T. U. CONVENTION

MINNIE BARKER HORNING.

THE saddest and most memorable convention the National Woman's Christian Temperance Union has ever held has passed into history. For nineteen years peerless Frances E. Willard has called the convention to order, but this year her voice is stilled. As the gavel fell Friday morning, opening the 25th annual convention, held this year at St. Paul, Minn., all business was suspended. A prayer and consecration meeting, led by Miss Elizabeth W. Greenwood, of New York, National W. C. T. U. evangelist, opened the session, moving into a memorial service for the departed chieftain, and the others who have been promoted during the year. Addresses were made by Mrs. Cornelia B. Forbes, of Connecticut, for the Eastern States; Mrs. Narcissa White-Kinney, of Oregon, to represent the Western States; Mrs. Margaret Dye Ellis, of New Jersey, for the board of superintendents; Mrs. Marlon H. Dunham, of Iowa, for the Middle West; Mrs. Lucy B. Thurman, of Michigan, in behalf of the colored people; Mrs. Helen L. Bullock, of New York, for the board of organizers; Mrs. Matilda B. Carse, as president of Chicago Central W. C. T. U., of which Miss Willard was the first president; Mrs. Frances J. Barnes, for the young women; Mrs. W. C. Sibley, of Georgia, for the Southern States; Miss Kate Lunden, of New Jersey, for the foreign department; and Mrs. S. M. I. Henry, to represent the organizers. Mrs. Ella A. Boole, of New York, spoke of Mrs. Mary T. Burt, who had been president of New York State. Mrs. Emeline D. Martin spoke of the departure of Mrs. Ellen L. Demorest. Mrs. Esther S. Housh of Vermont, Mrs. H. A. Hobart of Minnesota, Miss Sadie E. Reed of Indiana, were others for whom special words were said. A large chair at the front of the platform was draped from the first day to the last with the "white ribbon star-spangled banner," which was presented the National by Mrs. Ellen Demorest. Miss Willard laid great store by this banner, and it draped her casket at all

* "Principles of Ethics," pp. 41, 42.

the memorial services. Both the donor and Miss Willard have passed on to the better world. Flowers also decorated the chair, fresh ones being supplied each day by different groups of States and official boards. The last day the chair held a crown of white roses, hyacinths and smilax at its head, and bunches of palms in the seat, symbolizing "crowned with victory." The memorial service was beautiful and lasted long past the noon hour, so many wished to pay their tribute to the memory of the sainted leader.

Reports filled many sessions. The corresponding secretary, Mrs. Katharine Lente Stevenson, of Massachusetts, reported a large increase of membership—a net gain of over 5,000. Mrs. Mabel L. Conklin, of New York, and Mrs. Helen D. Harford, of Kansas, were the two organizers who stood at the head of the roll of honor, each having gained a thousand new members during the year. Evenings of Miss Willard were given them as prizes. The treasurer, Mrs. Helen Morton Barker, of Illinois, showed a balance of \$1,089.68, also assets amounting to \$11,800 in notes, building and loan bonds, and real estate.

Miss Anna A. Gordon announced her intention of making Mrs. Eliza J. Thompson, of Ohio, a life member of the National W. C. T. U. by the payment of \$25. This announcement started the ball rolling, and it did not stop until \$1,250 had been pledged, making fifty notable people members for life of the organization. Others thus honored were Mrs. Lillian M. N. Stevens, Miss Anna A. Gordon, Mrs. Katharine Lente Stevenson, Mrs. Clara C. Hoffman, Mrs. Helen M. Barker, Mrs. Frances E. Beauchamp, Mother Stewart and Mother Wallace.

Probably the report that aroused the greatest enthusiasm was that of Mrs. Elia M. Thacher, of New Jersey, superintendent of work among soldiers and sailors. Figures were inadequate to estimate the good done in this department this crucial year. Through the aid of her superintendents everywhere, the sick were nursed, the hungry fed, clothing and luxuries distributed, literature and comfort bags furnished. Two hundred soldiers and sailors were converted and 583 signed the pledge. The 14th regiment volunteers, stationed in St. Paul, were invited to attend the convention and came in a body one evening. Mrs. Thacher addressed many of the soldiers while in St. Paul.

The franchise department, under the leadership of Miss Marie C. Brehm, of Illinois, also received attention, as it was announced at one of the sessions that the equal suffrage amendment had carried in South Dakota. There was great enthusiasm evinced, and hearty congratulations extended to the South Dakota delegation.

Seven States gained 500 in new members, and their presidents appeared on the program for Benefit Night—North Dakota, Indiana, Kansas, Ohio, Minnesota, Texas and Southern California. The banner offered by Miss Willard at the last National convention to the State making the largest net gain in membership was presented to Indiana by Miss Gordon, who executed Miss Willard's order. The banners are of white silk, with as many gold stars as there are State Unions, the whole forming a large star. They are inscribed, "Presented by Frances E. Willard." Banners for the greatest gain in district, county, and local Unions were given to the 6th District of Kansas, to Osborne County, also in Kansas, and to Harvey, Ill., for the local Union gain.

The proposed amendment to the constitution admitting the National superintendents to the executive committee, carried by a large vote. This has been defeated every year for many years, and the superintendents are naturally jubilant.

The abandoning of the Temple as an affil-

iated interest was a question around which centered the greatest interest. After six hours of close discussion and animated debate, without bitterness or recrimination, it was decided, by a vote of 285 to 77, to withdraw the National W. C. T. U. influence and support from the Temple. This large and overwhelming majority showed the unanimity of sentiment and belief in the action taken by the general officers and the executive committee at their meeting held in Chicago last July, when this action was recommended.

The election of officers showed also the great harmony prevailing in the convention. With large majorities Mrs. Lillian M. N. Stevens, of Maine, was elected president; Mrs. Susanna M. D. Fry, of Illinois, corresponding secretary; Mrs. Clara C. Hoffman, of Missouri, recording secretary; and Mrs. Helen M. Barker, of Illinois, treasurer. Mrs. Stevens touched all hearts when she accepted the office. The constitution originally declared that a State president alone was eligible to the vice-presidency. But the women were eager to honor Miss Gordon; and Mrs. Barker, National treasurer, immediately moved the amendment. Mrs. Hoffman re-nominated Mrs. Frances E. Beauchamp, who has stood at her side for four years, as her assistant, and the convention heartily confirmed both appointments.

Mrs. Carse and her friends seemed to think the convention had not sufficiently placed itself on record as regards the Temple trust bonds, and later in the convention Mrs. Marion H. Dunham, of Iowa, moved that, "In view of the hearty indorsement given by the National convention in Boston in 1891 to the Temple trust bonds, that indorsement having decided many to purchase the bonds, and that the moral obligation thus incurred by the National Union toward the bondholders has been acknowledged again and again, we hereby pledge our co-operation to the board of Temple trustees in the retirement of the Temple trust bonds." Another long discussion pro and con developed the fact that the bonds were not indorsed at Boston by the convention; that the National W. C. T. U. recognized no moral obligation in paying the bondholders, who bought bonds issued by Mrs. Carse on her own responsibility without the consent of either the president or the vice-president of the National, who were in Canada at the time they were issued. The convention finally decided, by a vote of 267 to 76, that they were not morally or legally responsible for the Temple trust bonds and could not co-operate with the Temple trustees in their liquidation. It was voted to use the \$23,000 now in the hands of Miss Cornelia Dow, of Maine, to purchase as many of these bonds as possible. The following statement was given out from the National officers to the press:—

"The outlook for the W. C. T. U. in the United States is the very brightest. The burden which has harassed the local Unions for a decade now being dropped, will open up the neglected fields of legitimate temperance work. The \$23,000 in the hands of Miss Cornelia Dow, custodian of the Willard fund, will be used to purchase as many Temple trust bonds as possible. The treasury will be enriched by the life membership fund, which will reach \$2,000 before the close of this convention. It will be voted tomorrow to raise a 'Frances E. Willard memorial fund' for the extension and perpetuation of the principles for which she has given her life. Two dollars will be asked from each local Union, to be paid annually on the 17th of February, the date of her translation. This from ten thousand Unions means a fund of \$20,000, as many Unions will give enough over that sum to make up for those failing to respond. Organization will be pushed, and a net increase of 20,000 new members is not unreasonable to expect. Altogether the results of this convention are in every way satisfactory."

The National W. C. T. U. has every reason to congratulate itself on the wisdom shown

in the selection of its officers. Mrs. Stevens is a fine presiding officer, is always fair in her rulings, and magnanimous to a fault—as was shown in the most trying moments. She is broad, strong, and withal sweet. She is a consecrated Christian and devoted to the work of the organization to which she is giving the best years of her life. Anna A. Gordon, for twenty-one years with Miss Willard, is such a counselor and adviser as few presidents have in their aide-de-camp. She is gentle, loving and wise, essentially a peace-maker. Mrs. Fry, the new corresponding secretary (who takes Mrs. Stevenson's place because the Massachusetts women have chosen her for their State president), is another strong woman, with great executive ability and a lifelong training that has especially prepared her for this work. The record of the other officers need not be mentioned, as the votes replacing them speak words of the highest commendation.

The convention evenings were as full of good things as usual. Platform night was notable by having addresses from Miss Belle Kearney, of Mississippi, Mrs. Clara C. Hoffman, Mrs. Louise S. Rounds, and Rev. Anna Shaw.

The first hour of the last evening was given to the children, under the direction of Mrs. Helen G. Rice, secretary of the L. T. L. branch. A large picture of Miss Willard, framed in evergreens, was surrounded by white chrysanthemums by children, each giving a Bible quotation praising her works, and adding the flowers to the frame.

Mrs. Carse gave the report of the Woman's Temperance Publishing Association, and resigned from the presidency, saying henceforth her time was all to be given to raising the money to pay for the Temple, and to this end she dedicated her life.

The resolutions rang clear for total abstinence, prohibition, the ballot, arbitration, living wage, and purity, and against the canteen system and liquor revenue.

As this was the twenty-fifth anniversary since the crusade, the old crusaders were much in evidence. About fifty of them were in attendance, and they were called to the platform again and again.

Fine weather prevailed through the entire session, and in every way St. Paul exerted itself to make the stay of the white ribboners enjoyable, and cause them to wish they might go there again another year.

TITHING AS AN EXPEDIENT AGAIN

REV. EDWIN H. HUGHES.

WE do well to hold it distinctly in mind that we all believe in the same "ultimate thing." Those who advocate tithing as obligatory, those who urge it as expedient, those who condemn it wholly—all are agreed as to the Christian ideal of giving. To imply anything else in the discussion is manifestly unfair.

The gist of my former article was this: That tithing was in no sense condemned in the New Testament; that we then had margin for considering it as an expedient; that it did not imply that only one-tenth belonged to God; that experience proved that it increased revenues and served as an education toward ideal giving; that, as many of our people were below the Old Testament standard of giving, we might, in an expedient way, do what God did with a people in a similar case; that the argument which condemned tithing as an expedient would also condemn the use of the Ten Commandments in an educational way, since the Saviour gave something higher in their stead; that some should give more than one-tenth and some must give less.

It is difficult to see how any one can object

to these broad contentions. No one of them has been refuted. There are, however, one or two points in the editorial answer of Oct. 26 which will bear a brief notice. We will number the items of response as the editor numbered his; this will save the space of quotations.

1. It is not impossible to urge tithing as expedient. Many of us do urge it just thus. If one insists on making the word expedient mean obligatory, one merely begs a large part of the question. Our preachers are intelligent enough to make the distinction. The man who so urges it is not responsible for what some wild possible advocate may do with tithing, any more than the editor is responsible for the madness of yellow journalism. Tithing can be and is urged as an expedient. If obligation comes in, it is of the secondary kind. A man can present to his people the duty of taking a church paper, and may refer to the secondary type of obligation without resting his case on the Scriptures. I confess to an obligation laid upon me to urge tithing as the beginning of system upon many of my people; but it is not the sort of an obligation to which the editor refers. It is of the same sort that leads me to stand by our church government, our Bishops, our elders, our publications, because I think it best for the kingdom to do so.

2. Our unyielding claim is that tithing is not condemned in the New Testament. Not a verse can be quoted against it. Two verses, at least, can be given as sympathetic references to it, though, to my own thought, they do not make a New Testament obligation.

3. The claim is made that tithing, "as it will be operated, is an invasion of Christian freedom and the rights of conscience." How far will one carry this principle? The editor in the issue of Sept. 28 declares in favor of systematic benevolence. Now systematic benevolence is not commanded in the New Testament. Jesus did not teach it. The case cited from Paul's writings deals only with one "collection for the saints." What right, then, has one to tell a man that he should give by system? Why not give him his full liberty here? To urge a system on a man may not go quite so far as to urge him to try a special system; but it violates (?) the same principle (?). The truth is, however, that when you urge anything of this sort on a man as a mere expedient, you do not in the slightest degree invade his liberty. If, as the editor says, "a minister . . . may endeavor to a proper degree to persuade his people to act in harmony with his convictions," we have all the room we ask for. All implications of "forcing," "over-ruling private judgments," and "inquisitorial investigations," are wide of the mark. We are no more trying to "force" tithing upon the church than the editor is trying to "force" it out of the church.

4. Here the editor says: "While it [tithing] might increase the benevolence of one person, a half-dozen would find excuse in it for not giving as much as they ought." What are the facts? Has any one ever known tithing to be used as an excuse? On the contrary, I can give the names of many illustrious givers in Methodism who began by giving the tenth and, as they prospered, moved forward to larger giving. Instead of tithing becoming an excuse, it became an education. *This, so far as I have ever observed or heard, has been the invariable result.*

The rest of the editorial is occupied with a discussion of the Wesley Chapel plan and its results. Two masked witnesses are introduced. It is not my main purpose to defend Wesley Chapel. But I have before me the official reports of the presiding elders, printed in the 1898 Minutes of the Cincinnati Conference. Dr. Mariay compliments the work at St. Paul, Springfield, announces that, for the first time in its history, all obligations

have been met, and says this was a "phenomenal" result; Dr. Rust pays high tribute to the work at Wesley Chapel, says nothing about "division," "fanaticism," "dishonesty" and "hypocrisy," writes that "the tithing system has become a means of grace and spiritual growth to many," and that a "remarkable work" has been done. Praise words alone are found in these reports. I submit that this testimony from officials of our denomination is as convincing as that of men who do not desire the publicity of open witnessing.

Knowing nothing of the financial standing of the tithers, I cannot answer the charge of "dishonesty and hypocrisy." I leave this to those who know. I merely ask: What about the many who are not tithers and who have said "I will" to this pledge: "Will you give . . . according to your ability?" I will not be so harsh as to accuse our people in general as this correspondent accuses the tithers. I will only say that broken pledges are not the fruit of any special system.

The statement that tithing creates divisions in the church will impress readers as the strongest point in the editorial. It so impressed me. The division is strenuously denied by the present and former pastors to have taken place in Wesley Chapel. *If it did occur it was caused by a method.* If I were to urge the taking of ZION'S HERALD strongly, were to organize a ZION'S HERALD band in my church, were to hold monthly meetings of subscribers, were to work the subscribers up to the point where they boasted of their superior loyalty and intelligence, I might divide my church. But ZION'S HERALD would not do this. It would be my method of presenting ZION'S HERALD. I have urged tithing as an expedient for several years, and have succeeded in getting quite a number of people who had no system of giving to try this; I have not seen even the faintest sign of a division.

Dr. Jesse B. Young, of the *Central Christian Advocate*, has spoken a temperate word on this subject. He is approvingly quoted by the editor of ZION'S HERALD in the issue of Nov. 16. Personally, I do not think we should base the matter on New Testament obligation; but when it is brought forward as a good expedient, to use Dr. Young's words: "Who can object?"

Malden, Mass.

The Old Testament Standard

A GREAT deal is said about giving a tenth of our income to God's cause. That is the Old Testament standard, but not the New. The New Testament teaching is that we are not our own; we belong to God. All that we are and all that we have are God's to use it when He needs it. Some men will never answer the demands of the Word by giving a tenth. Suppose one man has an income of \$5,000 and another of \$500; the one enjoys many luxuries and things not at all necessary, the other can scarcely with the greatest sacrifice pay the rent, the grocery bill, and the coal bill. Is the law the same to these two men? \$500 to one is simply dispensing with a few luxuries; \$50 to the other is a sacrifice that often sends him into his Gethsemane. The rule of one-tenth adopted by a Christian may be better than no plan of giving at all, but it is not the highest. Some are not bound to give so much; others have not performed their duty when they have given only that. — *Peninsula Methodist.*

Tithing

EFFORTS are being made to force the old Jewish one-tenth tax law upon the church as a revenue method of undoubted validity and success. Some zealous advocates of the system have already gone so

far as to declare tithing to be God's law for His church, and strive therefore to make it obligatory upon the conscience of good Christians. Certainly the giving of one-tenth would increase church revenue if those would give who now give little or nothing. So would the giving of a third or a half, but such argument is no reason why a Jewish law outlawed by the apostles and never referred to as obligatory on the church by the Lord Jesus, should be imposed on the consciences of Christians now. The idea of tithing belongs to another system altogether from that of the Christian, and has no place in the church the members of which are supposed to give all and themselves to the cause of God. We are by New Testament exhortation, which is equivalent to a law, to give as God has prospered us. He who will not do that will not tithe very long, and he who would give only his tenth does not give practical heed to the exhortation of the apostle. The question simmers itself down to this: "Which will you obey, the Law or the Gospel?" We are not under law but under grace, and while there may be nothing wrong in adopting the legal one-tenth system, we are pretty sure that once the practice is adopted as a helpful, harmless method for raising religious funds, some one will force the system upon the church as obligatory by Divine commandment. The church has already gone as far in the direction of legislation for the private affairs of men as she dare go. We have got into the "anise and cummin" period, the period of fringes and phylacteries, and instead of more legislation we need to get rid of a good deal of useless law already on hand. The church that goes minutely into the governing business has missed her calling. Law is necessary wherever two human beings exist, but law and legalism are wide apart, and legalism is not Christianity. — *Methodist Advocate-Journal.*

AN OHIO CHURCH UPSIDE DOWN

THE PASTOR.

AN anonymous writer from Cincinnati, who "does not desire the publicity which the announcement of his name would give," is quoted in an editorial in ZION'S HERALD for October 26 as saying that Rev. J. W. Magruder was appointed a year ago to St. Paul Church, Springfield, Ohio, and that "He has turned things upside down in trying to get the tithing system introduced there." The upset conditions to which the writer refers will be best understood by an extract from a printed statement mailed recently to every member of the aforesaid church and signed, "in behalf of the official board," by W. S. Grim, financial secretary, and George K. Sharpe, treasurer: "We were able last year, for the first time in our history, to raise all our monies for the work of God without resorting to money-making schemes or special appeals aside from a supplementary collection at the end of the year to cover the deficiency created during the first four months before this plan was in operation. All our socials, concerts, lectures, and entertainments are now made free as the Sunday services."

An additional extract from the printed report of the presiding elder, Dr. J. F. Mariay, to the Annual Conference at Xenia, Ohio, Aug. 31, to Sept. 6, will be still more instructive: "At St. Paul special attention has been given to a new and improved method of church finances, a considerable number having voluntarily enrolled themselves as tithers, and the year closed without a penny of debt on current expense account for the first time in the history of the church, and the benevolences all up to last year's report. This, under all the circumstances, is phenomenal. The spiritual interests of the church have also received

vigilant care, and have grown sparse."

It is true that "out of 500 members less than 40 have tithed, and with few exceptions they represent very little income." But the anonymous writer, who is "in every respect thoroughly conversant with the facts," does not say that these few are nearly one-tenth of the paying members, and that out of their little income, in eight months last year, they paid into the treasury through unmarked envelopes more than one-ninth of the total amount received. It is also true that among the tithers of Wesley Chapel are "men who have large business interests and whose incomes must be a round \$4,000 a year." But the writer does not say how many such men there are. As a matter of fact, there are perhaps two! The rank and file of the members have a financial standing about such as one would expect to find in an old down-town city church whose energy for nearly a generation has been expended in the unequal struggle for existence. The writer also gives the total membership of old Wesley, but he does not give the total paying membership, nor does he say that the tithers constitute more than one-half, if not two-thirds, of the paying members. He could have made himself more reliable by consulting the church treasurer, W. G. Roberts, attorney-at-law, who is the father of this modern movement to "bring the whole tithe into the storehouse" (Revised Version).

I had known for long that "the fanatics of Wesley Chapel" claim that a man cannot be a good Jew or a good Mormon "and not bring his one-tenth into God's storehouse;" but it was news to me that they were now going so far as to assert that one could not be a good Christian on less money than would be required from a Jew or a Mormon. I suppose the change has been wrought by the growing conviction that, if one is "not under the law but under grace," the grace of liberality ought to abound along with all the other graces of Christian character; and that the world will be more apt to believe our professor that "naught of the things which we possess is our own," if we pay one-tenth cash down and add on free-will offerings for "poor saints" and others, from time to time, "according as we shall prosper."

The possible "dishonesty and hypocrisy" of the Wesley Chapel tithers is hard to account for, in view of their self-sacrifice in giving not only their money, but "first their own selves, to the Lord," for the salvation of the historic "mother-church of Cincinnati Methodism," which had been virtually abandoned to its fate by a city-full of Christian stewards who did not believe in tithing. I have known an occasional Ananias and Sapphira among tithers, but the original couple of that name were in the company of those who "gave up all." To say that they are the peculiar product of any one plan of finance would be manifestly unjust. It would be still more unjust to make such charge against the tithing system; for one of the surprises of the system is the remarkable way in which it introduces conscience into the matter of contributing. Even the indirect influence in St. Paul Church has been such as to quicken the consciences of all the members, so that fully one-third of the non-tithers have been led to make substantial increase of the amount of their subscriptions. The place to look for dishonesty is not among the tithers, some of whom "take the most solemn covenant to give one-tenth" and possibly break it; nor among the non-tithers, some of whom pledge themselves to pay fixed amounts and then, according to the complaint of all church treasurers, violate their promise; but among non-tithers and non-subscribers, who, at the time of their reception into the church, register a vow in the

presence of God and the whole congregation that they will "contribute of their earthly substance according to their ability" to the support of the work of God, and then forever thereafter habitually repudiate the obligation.

When the pastor of St. Paul Church, in the absence of every tither except himself, read to his officials at their last meeting the editorial on "Tithing Not Even as an Expedient," they received with laughter and incredulity the charges and insinuations of the anonymous writer, and volunteered instantly to prepare an officially signed statement in rebuttal. Every official was ready to testify, and indeed did testify, that the pastor studiously avoided any mention of the Wesley Chapel plan until officially interrogated; that he refused to present it to the people till he was directed to do so by formal action of the official board; that it was before the board for full and fair discussion for several meetings; that finally, on motion of Hon. P. P. Mast, well known as a layman and General Conference delegate, it was adopted by unanimous vote of the board as the financial plan of the church. Since then our people have been given absolute freedom of choice between the new tithing system and the old subscription plan. We have insisted that "every man be fully persuaded in his own mind." And to those who were willing to "learn the truth by doing it," we have quoted the challenge of the Lord of hosts, "Prove Me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). "A minister may seek to instruct, he may advise, and to a proper degree he may endeavor to persuade his people to act in harmony with his convictions; but beyond that—to the point of over-ruling or interfering with private judgments, convictions and preferences—he may not go." This dictum of ZION'S HERALD we accept. And to the gratuitous assumption on the part of the editor that "the tithing system, as it will be operated, is an invasion of Christian freedom and the rights of conscience," we are "unqualifiedly opposed." Furthermore, we repudiate as "ungracious and offensive" the intimation that it is proposed to "inaugurate in our churches a court of inquisitorial investigation into the income and property value of our membership." Why, then, are the tithers instructed to enclose their weekly payments in envelopes without any name or mark inscribed thereon by which to indicate the identity of the contributor?

Finally, we welcome inquiry and investigation, and are ready to be instructed by any one who can show that the tithing system is not a way for transforming God's house from a house of merchandise into a house of prayer, and that it is not a plan of finance for the support of His world-wide kingdom.

"Not Commanded in Scripture"

"IS there in the Bible any rule which definitely fixes the percentage of Christian giving?"

We see no evidence of any such rule in the New Testament. It is as "the Lord hath prospered him," "according to what a man hath," etc., "according to his several ability." A definite percentage alike for all belongs to the Jewish dispensation. . . .

Giving one-tenth is not commanded in Scripture any more than one-fifth. A man should give in proportion as the Lord hath prospered him. A earns \$1 a day, and has a wife and six children to support. B has an income of \$100,000 a year. After giving one-tenth B has \$90,000 left. If A gave one-tenth he might be unable to live. . . .

No doubt those who should not give as

much as one-tenth are comparatively few, and that self-love will lead them to think they ought not when they ought. But many who adopt one-tenth give that when they are comparatively poor, and keep it up when they are rich. — *Christian Advocate* (New York).

Systematic Giving

WE hold (1) that the Christian man himself and all that he has belongs to God. It is not a question how much of the man or of his money shall go into the service of God; it must all go. It is a question how much of it shall go to what are called benevolent and religious uses. We hold (2) that of the income which a man receives he shall devote what is actually necessary to supply the pressing and primary needs of himself and his family or what other persons Providence has put into his keeping. "If any provideth not for his own, specially his own household, he hath denied the faith, and is worse than an unbeliever." The Christian obligation to feed the hungry and clothe the naked applies first of all to those who, in the order of nature and Providence, have been committed into their keeping. (3) What a man can do more than to meet the real needs of his own family he certainly should do along the channels of charity and religion for his fellow men generally. (4) It is evident that no definite proportion, such as a tenth, can be given by all men to distinctively charitable and religious uses. In some cases a man can barely satisfy his own legitimate needs. In some cases he may come a little short of meeting the demands of his own family upon him. In some cases he can have millions left for charitable and religious purposes after meeting all reasonable demands of his family. The Scriptural rule is that for these purposes a man shall give not one-tenth, nor one-twentieth, nor any other definite proportion, but "as God hath prospered him," and that is, in a well-known phrase, "according to one's ability." There is and ought to be freedom to exercise one's own discretion in this matter. Some will do what they think they ought to do, and some will not. Some who want to do right will exercise good judgment and some will not. That we cannot help. It is our business to grant liberty in this matter, and the business of every one to use his liberty without abusing it. (5) There should be system in giving, as a rule. If the income can be calculated upon, coming in a reasonable amount and with some degree of regularity, one should definitely plan to give a certain portion of it. He should practice systematic self-denial in order to help his fellow-men. No man is doing his duty in the matter of giving who does not practice self-denial to the point of really and deeply feeling it. (6) There should be, as far as possible, regularity in giving, as to time. A man's own wants come along every day. So do the wants of his fellow-men. Let his ministration to others be as constant and systematic as possible. Giving only now and then when one can give without feeling it, or when some irresistible appeal is made to one's sympathies, or when one dies, exhibits the fact that one is not really generous and philanthropic. He has not really a kind nature, but his selfishness is thwarted or off guard at times, or stranded in the article of death.

There is no doubt that we need a general revival of conscience and kindness that will open pocket-books. The agitation about tithes will, perhaps, do some good in this respect, and that will be about all the good we will get out of it. Let us resolve to give more, and to give more cheerfully, and if we adopt the plan of tithing for ourselves, let us not fanatically insist that all others should do the same. — *Midland Christian Advocate*.

THE FAMILY

LOOK ON THE BRIGHT SIDE

LIZZIE DE ARMOND.

Look on the bright side—yes, you can!
Each cloud must have a silver lining.
Come, face your troubles like a man;
Don't waste your time in vain repining!

What if the rain drips from your sky?
Tomorrow the sun may be shining;
Just polish up the dark side, dear,
You will not gain a thing by whining.

There's nothing like good honest work,
Along with prayer and strong endeavor,
To send the black clouds scudding by,
And bring a wholesome, sunny weather.
Swarthmore, Pa.

Thoughts for the Thoughtful

The longer on this earth we live,
And weigh the various qualities of men, . . .
The more we feel the high, stern-featured
beauty
Of plain devotedness to duty,
Steadfast and still, nor paid with mortal
praise.

—James Russell Lowell.

Mind, it is our best work that He
wants, not the dregs of our exhaustion.
I think He must prefer quality to quantity. — George Macdonald.

Faith is like the primitive granite of
our New England. Dig down deep, and
you come to it, below all superimposed
strata. Go to the summit of the highest
mountains and you find it, on the loftiest
elevations. Faith begins as the basis of
the infant's knowledge; it ends in leading
us to know God, Christ, and immortality. — James Freeman Clarke.

"Doubt of any sort cannot be removed
except by action." On which ground,
too, let him who gropes painfully in
darkness or uncertain light, and prays
vehemently that the dawn may ripen
into day, lay this other precept well to
heart, which was to me of invaluable
service: "Do the duty which lies nearest
thee," which thou knowest to be a
duty! Thy second duty will already
have become clearer. — Carlyle.

There came to me a little rill out of a
human heart, a thoughtful deed and a
tender word, when I was parched and
weary and despondent; . . . and it
trickled and bubbled, and sang and
laughed, and dropped down into my
heart, and percolated through weariness
and faint-heartedness, and cheered and
braced, reconciled and encouraged, my
wilting manhood. And every manner of
hope sprang by it, with every beauty of
blossom; and I, too, sang. And the way
was all changed. . . . And nothing
seemed impossible, and everything acceptable; and the whole soul went upward, and the whole heart outward—the one Godward, the other manward. — J. F. W. Ware.

We board the vessel for a trial trip.
Her white sails wait us by the forts and
through the Narrows and around the
light-ship. Then she comes back and is
anchored in some convenient place.
Suppose we tell you that her whole mission is accomplished and there is nothing more for her to do. You ask, in wonder, "Why build her, then? Is it not folly to take so much pains for a trial trip, and then leave her at her anchorage to rot and sink?"

The same may be said of the soul. This

brief life is only the trial trip. We pass by a few buoys in the harbor of eternal life, we stem the ebb or flood tide for a few hours, we just get a glimpse of the ocean that spreads beyond our vision, and then what we call death intervenes. With the great Atlantic of immortality ahead of us, shall we come to anchor in the grave? It cannot be true. We were made for eternity, and the great ambitions which throb in our souls cannot be stilled by death. The funeral procession leaves us at the mouth of the harbor, and when our friends return to their homes we spread invisible canvas and sail on and on toward the throne of God. — Rev. George H. Hepworth.

Going back is sometimes a dangerous business. It may prove disastrous to others as well as to ourselves. In certain mountain passes of Austria are found sign-boards bearing, in German, the words, "Return forbidden." These roads are so narrow and precipitous that there is not room for two carriages abreast; therefore, to attempt to retrace one's path might bring disaster upon one's self and upon those coming after. Once having started there, you must keep straight on until you have reached your destination. Today's pressing duties call us forward, not backward. There are others coming after; we must push ahead for their sakes and for our own. Austria is not the only place where there is need of the warning, "Return forbidden." — C. G. Trumbull.

Our daily work, the constant occupation of our life, needs to be done in His presence, and to be shone through and through by Him. Often it is the hardest part of our religion. It is comparatively easy to keep hidden away in the most sacred and secret chamber of our soul the general consecration of our life to God; easy, comparatively, to shape our thought after what we know of Him; but our work—these things which we have to do day after day for our living, these things which we have to do as merchants, scholars, lawyers, clerks, school teachers, housekeepers, mechanics—to do all these in Jerusalem, under God's kingship, as His servants, so that His light shall shine through them, and men shall see not us or our act alone, but Him—that is the perpetual hardness of the Christian life. Unselfishness and elevation—those are the qualities that make the transparent beauty of an act done in Jerusalem, done in the sight and love and loyalty of God. — Phillips Brooks.

If I find Him, if I follow,
What His guardon here? —
"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to Him,
What hath He at last? —
"Sorrow vanquished, labor ended,
Jordan passed."

Finding, following, keeping, struggling,
Is He sure to bless? —
"Saints, apostles, prophets, martyrs,
Answer, Yes!"

—John Mason Neale, D. D.

Ugly Christianity is not Christ's Christianity. Some of us older people remember that it used to be a favorite phrase to describe unattractive saints, that they had "grace grafted on a crab stick." There are a great many Christian people whom one would compare to any other plant rather than a lily. Thorns and thistles and briars are a good deal more like what some of them appear to the world. But we are bound, if we are Christian people, by our obligations to God, and by our obligations to men, to try and make Christianity look as beautiful in people's eyes as we can. . . . Do you remember the words, "Whosoever things are lovely; whatsoever things are of good report, . . .

if there be any praise"—from men—"think on these things." If we do not keep that as the guiding star of our lives, then we have failed in one very distinct duty of Christian people—namely, to grow more like a lily, and to be graceful in the lowest sense of that word, as well as *grace full* in the highest sense of it. We shall not be so in the lower, unless we are so in the higher. It may be a very modest kind of beauty, very humble, and not at all like the flaming reds and yellows of the gorgeous flowers that the world admires. . . . But unless you, as a Christian, are in your character arrayed in the "beauty of holiness," and the holiness of beauty, you are not quite the Christian that Jesus Christ wants you to be; setting forth all the gracious and sweet and refining influences of the Gospel in your daily life and conduct. — Alexander MacLaren, D. D.

A while ago I held in my hand a strange sort of nut, a thing like a small cannon-ball—it might have been made of iron. "How do you crack it?" I asked. "Well," said the man, "you want a blacksmith's hammer to do it. The boys fling them against the wall, and have to do it half a dozen times before they get them opened." As I looked at it, I thought there was a more excellent way than that. Plant it in the ground. Let it be quickened with new life from within. Let the gentle forces of sunshine and shower move upon it, and again the old husk should be rent. So is it that God begins to make us beautiful, by the power of a new life. — Mark Guy Pearse.

HER BROTHER'S KEEPER

KATE S. GATES.

HELEN EGERTON was going out home on the 6.30 train. She had taken her lunch in town after school, and had been at the library all the afternoon.

Just as the train was about to start, a flashily dressed girl about Helen's age came bustling in, laughing and talking loudly to some one outside.

"That girl works in your store, doesn't she, Burnham?" said a gentleman in the seat in front of Helen to the one beside him.

"Yes," was the reply. "Why?"

"Oh, I would watch her a little, if I were you. I see a good deal of her, and I do not like the company she keeps. Besides, she dresses more than I should think she could afford to, for she has nothing but what she earns."

"I have thought of that myself," said the merchant, "but supposed she had help at home. I will have my eye on her hereafter. I do not like her manner."

Somehow Helen found it hard to fix her attention on the notes of her afternoon's work after this. She knew the girl in question, Hester Morgan by name. She had once been in the same class in Sunday-school with her. Why Hester had dropped out some time before, was more than Helen knew—or cared, if the truth were told.

"But you ought to have cared, and to have found out and brought her back," whispered her newly-roused conscience. "You have had everything to help you and make you happy. Aren't you ashamed to be so selfish?"

"But she isn't nice. She dresses so showily, and talks so loud, and goes with a fast set; I do not want to have any-

thing to do with her," pleaded Helen impatiently to herself.

"How much better would you do if you had never had any more chance than she has, and if 'nice' girls let you severely alone?" said the relentless little monitor, sharply. "Have you lifted your finger to help her? Since she has been put in your way, aren't you in a measure responsible if she goes wrong? Will your Father in heaven hold you guiltless?"

It was very vexatious, to say the least. "I wish," thought Helen, as she strapped her books up, "that Hester hadn't come out on this car, or those men hadn't sat where I could hear what they said."

"But you see she did, and you heard every word of their conversation. Don't you think perhaps God meant you to? If not even a tiny sparrow falls to the ground without His notice, do you suppose He is unmindful of the danger of one of His children?"

These questions followed Helen all the next day, and when it happened (?) that she was detained again, she felt no surprise to find Hester on the same train.

"I must help her if I can," she thought. "God has surely put her in my way."

It was hard to go to her — Helen was ashamed to find how hard; but she did. "Good evening," she said, pleasantly.

"May I sit with you? I haven't seen you for a long time. I hope you have not dropped out of our class entirely, have you?"

Hester looked thoroughly surprised for an instant, then she smiled brightly. Unknown to Helen, she had always cherished a great admiration for her, though she had no thought or hope of ever being in the least intimate with Judge Egerton's only daughter.

"Well," she answered, really trying to speak lower than usual, though Helen winced in spite of herself, "Well, I'll tell you just how it was. I didn't care no great about going, and I didn't see as any one cared any more about having me."

"Didn't I tell you so?" whispered conscience, triumphantly.

"But I care — for one. Won't you come back to please me?"

"Sure," was the unhesitating response.

That was the beginning; and Helen once enlisted in the work would not give up. Often she was very discouraged; many and many a time it seemed to her utterly hopeless; but still she prayed and struggled on, seeking in every possible way to uplift and strengthen her weaker, more unfortunate friend.

At last one night Hester came to her, her eyes shining brightly through tears.

"I want to tell you what you have been to me," she said, brokenly. "Mr. Burnham has just given me a much better position than I have had. He told me that I had changed very much for the better the last year, and that if I kept on, he would do better yet for me. Miss Helen, I owe it all to you. You have made a friend of me; you have reached down and tried to lift me up; and I never can tell you how much I thank you and bless you for your help."

And Helen? Well, neither could she say how unutterably thankful she was

that she had not failed to use the opportunity to "lend a hand" that had been given her.

Longmeadow, Mass.

THE CARPENTER

That evening, when the Carpenter swept out
The fragment shavings from the workshop
floor,
And placed the tools in order and shut to
And barred, for the last time, the humble
door,
And, going on His way to save the world,
Turned from the laborer's lot for evermore,
I wonder — was He glad?

That morning, when the Carpenter walked
forth
From Joseph's doorway, in the glimmer-
ing light,
And bade His holy Mother long farewell,
And, through the rose-shot skies with
dawning bright,
Saw glooming the dark shadow of the Cross,
Yet, seeing, set His feet toward Calvary's
height,
I wonder — was He sad?

Ah! when the Carpenter went on His way,
He thought not for Himself of good or ill,
One was His path, through shop or throng-
ing men
Craving His help e'en to the cross-crowned
hill,
In toiling, healing, teaching, suffering — all
His joy, His life, to do His Father's will;
And earth and heaven are glad!

— ALICE RANLETT, in *Independent*.

THE DEVOTION OF MADAME DREYFUS

IF Dreyfus is released, he will owe it to his wife. When her husband was degraded before the army of France, in the largest public square in Paris, on the morning of January 5, 1895, Madame Dreyfus vowed that she would never rest until she had proved his innocence. When Colonel Henry confessed that he had forged the letter which was the chief evidence against Captain Dreyfus, Madame Dreyfus fell upon her knees, in an ecstasy of thanksgiving. "It is coming! He will be freed! O God, I thank Thee!" she cried. Her face was that of a glorified Nemesis — and Nemesis she is proving to her husband's enemies.

After his degradation, Dreyfus was banished to the Ile du Diable, off the coast of French Guiana, in South America. He was constantly watched by armed guards, and the horrors of the place have made him gray and almost imbecile in three years. Despite all this, Madame Dreyfus pleaded to be allowed to share his exile, but in vain. Then she set to work. Means were not wanting. Dreyfus is the son of the wealthiest cotton-spinner in Alsace, and his wife, to whom he had been married five years before his conviction, was the daughter of a rich diamond merchant of Paris, and brought her husband an ample dowry. Every waking moment was now given to plans for his vindication. And while she worked she prayed.

She journeyed to Berlin, and threw herself at the feet of the German Emperor. "A word from you, sire — only a word! Say to the French ministry that you never received information from my husband!" The German Emperor spoke the word. He directed that it be officially given out that no information had ever come to the German embassy from Captain Dreyfus. Madame Dreyfus journeyed next to St. Petersburg and appealed to the Czar. She so impressed him that she induced him to give a semi-official expression of his wish that the case might be reopened. She begged the intercession of the Pope. She petitioned for the friendly offices of King Humbert of Italy. A pleading letter reached the Queen Regent of Spain. Each of these potentates expressed friendly concern, and a desire to see the case probed to the bottom. Opinions from such sources

produced a vast number of reflected opinions of the same nature. The pebbles dropped by Madame Dreyfus were sending out some far-reaching ripples.

The *Siecle*, the most powerful of the pro-Dreyfus papers, published all the correspondence between the exiled husband and the waiting wife. The letters made many converts to the Dreyfus side. She next saw General Billot, the minister of war, and, later, his successor, M. Cavaignac. She laid before them what she considered indisputable proofs of her husband's innocence. She saw, too, the foreign minister, M. Hanotaux, and brought some evidence to his attention. Her incessant, sleuthlike upturning of evidence secured the trial of Colonel Esterhazy. The evidence against him was not sufficient to convict, but he was not fully exonerated. The French — both in the army and outside it — were thinking about the Dreyfus case with more interest, if less fury, than at the time of the trial. Madame Dreyfus' leaven was working. She secured the keen personal interest of M. Zola. Max Nordau, another famous writer, dipped his pen in concentrated gall, and wrote of the wrongs of Dreyfus and the corruption of the French army. Madame Dreyfus smiled. The rest — the flight of Esterhazy, the arrest of Henry, the mysterious suicide — or was it assassination? — we know. The ball set rolling by the wife has grown to a wondrous size.

And Madame Dreyfus? The plucky little wife is radiant with joy. A year ago, when everything looked gray, and hope was almost dead, she wrote: "I am convinced of my husband's absolute innocence, and mean to prove it. Jehovah will, ere long, crush his enemies, and restore him to me!" In a charming village near Paris, within sight of grim Mont Valerien, where the forger, Colonel Henry, came to his dishonored end, Lucie Eugenie Dreyfus and her children have quietly lived on, while the mills of God have slowly ground out a portion of the truth. There — now in radiant hope — the little wife still waits. — *Boston Transcript*.

W. H. M. S. NOTES

— The treasury of the W. H. M. S. has received the sum of \$80,000 in cash during the past year.

— The long-standing indebtedness on Glenn Industrial Home, Cincinnati, has been canceled, thus enabling its corps of faithful workers to rededicate in spirit this agency for good, and go forward with renewed courage for the attainment of grander results.

— The improved quarters of the New York Immigrants' Home, No. 9 State Street, not only attract more visitors, but more applicants for help, while the enlarged facilities accommodate more girls and consequently increase the income.

— A traveler detained for a time at the railroad station in Buffalo, N. Y., watched with much interest the movements of a sweet-faced woman who wore the deaconess garb. She was caring for six tired, cross, half-sick children while their invalid mother rested. When train time arrived, she put the family on board, made them as comfortable as she could, and gave them a cheery "God bless you" at parting. She was the "Travelers' Aid" from the Buffalo Deaconess Home.

— At the Navajo mission of the Woman's Home Missionary Society a church was organized by Rev. Thomas Harwood, April 5. Among those that joined the church and were baptized was Frank Damon, the interpreter for the mission, the first of the Navajo tribe to embrace Christianity. A Home is necessary to shelter the children during the winter. The parents move from place to place to find pasture for their flocks of sheep

and goats. The expense of maintaining the home would not be great, as the children live almost entirely upon corn cake and goat's milk, which the parents would furnish.

— Missionary workers desiring entertainments of a high order will do well to address: Mrs. Mary B. Ingham, 203 Franklin Ave., Cleveland, Ohio. "The Flag Festival," "Cuba Libre," and "Japanese Fan Drill," are all calculated to bring both profit to the Society and instruction to those who hear.

— Mrs. Samuel Hazlett, secretary of the Bureau for Young People's Work of the W. H. M. S., has provided neat cards for Mission Bands and Circles of the Society, and also for Junior and Epworth League members. The young people of our church enlisted in Junior and Epworth Leagues are influenced by the wave of patriotism sweeping over our country, and realize the importance of saving America and of helping neglected people in this country to understand and appreciate our Christian institutions. Large numbers of them are accepting the pledge of this membership card, which may be obtained of Miss Van Marter, 150 Fifth Ave., New York city, for postage only.

THE HOUSE OF TOO MUCH TROUBLE

In the House of Too Much Trouble
Lived a lonely little boy;
He was eager for a playmate,
He was hungry for a toy.
But 'twas always too much bother,
Too much dirt and too much noise,
For the House of Too Much Trouble
Wasn't meant for little boys.

And sometimes the little fellow
Left a book upon the floor,
Or forgot and laughed too loudly,
Or he failed to close the door.
In the House of Too Much Trouble
Things must be precise and trim—
In a House of Too Much Trouble
There was little room for him.

He must never scatter playthings,
He must never romp and play,
Every room must be in order
And kept quiet all the day.
He had never had companions,
He had never owned a pet—
In the House of Too Much Trouble
It is trim and quiet yet.

Every room is set in order,
Every book is in its place,
And the lonely little fellow
Wears a smile upon his face.
In the House of Too Much Trouble
He is silent and at rest—
In the House of Too Much Trouble,
With a lily on his breast.

—ALBERT BIGELOW PAINE, in *Munsey's Magazine*.

CARELESS SPEECH

THE habit — for it is often nothing more — of deteriorating speech is so common that it would be well for all of us to stop and think about it.

This sort of thing is so often heard: "I don't think she is so very pretty as people say," or, "I don't think he [or she] is so very clever" — or economical, or stylish, or bright, or cheerful, or a thousand other things. We do not stop to think that while perhaps we do not think her so very pretty as we have heard, that we do think her pretty; and again, if not very clever, surely interesting, and all the others in like measure. It is merely a habit with many people, not skin-deep, but just the cruel and unfortunate habit of depreciating speech.

A woman with a sharp tongue, but with the tenderest of hearts, the most generous of natures, but with a keenly critical mind and a rare intuition as to character, was brought up "all standing," as she expressed it, after she had been talking one day with a friend about several people, and before a young girl who was visiting the friend. In a sudden

lull in the talk, the girl said, as if by uncontrollable impulse, "Don't you like anybody?" "What do you mean?" said the startled woman. The girl blushed and hesitated, and then said, "Please pardon me, but it seemed so." Little more was said; it was passed off and passed by, as in the polite world things which are unpleasant are passed over; but into the heart of that woman the criticism sank deep, and from that hour she watched and guarded her tongue. Now she does not depreciate in speech, and, if she cannot appreciate, is silent.

It is well to remember the wise words of Emerson: "Omit the negative propositions. Don't waste yourselves in rejection nor hark against the bad, but chant the beauty of the good." What a changed and better world we should all live in if we only followed that advice! — *Harper's Bazar*.

BOYS AND GIRLS

HOW PHIL GOT HIS OVERCOAT

"UNCLE ALLAN, I wish you would put me on to a scheme to make some money."

Uncle Allan looked up from the newspaper he was reading, and said, "Well, Frank, what is the extremity?"

"It isn't for myself, Uncle, but it is to help another boy."

"Oh, I see! It is easy enough to get up schemes, Frank. But the thing is to have them work as you wish to have them. It must be a straight, honest scheme, of course."

"Oh, certainly, Uncle. You know I would not go into a dishonest, crooked transaction for anything, and the cause would not warrant it."

Uncle Allan put his newspaper down and leaned his head back against the high-backed rocking chair. "Now, Frank," he said, "I am ready to hear the reason for getting up a money scheme."

Frank sat down in a chair at the other side of the library table. His face showed that his heart was almost bursting with the enthusiastic desire to find out a good way to help somebody.

"You know how cold it was last Sunday, Uncle, and that mother told me to wear my new overcoat. Every other boy in our Sunday-school class had on a new overcoat, too, all but Phil Downes. He did not have any on at all, and when he turned that corner by the church where the wind sweeps through at such a rate of speed, he must have shivered and shaken with the cold. Phil's father went to war and caught the fever and died in camp. He was a very kind father. I used to go in the house with Phil sometimes, and he always was so pleasant to the boys who were Phil's chums. I don't know how Phil lives without him. I am sure it would kill me to have my father die. None of the fathers of the other boys in our set went to war, but Phil's. He went as a private soldier, but he was a hero just as much as the big generals, for he died in defence of his country."

"That is true, my boy. Phil's father was a hero, and he, and others as well whose names are not known to the world, deserve honor from their country."

"Phil and I are great chums, and he

tells me things he does not tell the other boys. He said he could not do as he used to when his father was alive and had a good salary; that his mother had only a small income — they had to move into a cheaper place for that reason. Phil is a fine scholar, beats us all in arithmetic and grammar — the two studies I am ashamed to say I have not much affinity for. His mother says he must keep on in school, though Phil told me he tried to have her let him go to work. It makes me feel so sorry to have a dead soldier's boy going around in the cold weather without an overcoat, because his father went to war and never came home again." Frank's eyes really had big tears in them.

"If Phil has an overcoat at all he needs it right off," Uncle Allan said. "While you have been talking, I've been thinking and scheming. I know you would like to give him that overcoat yourself, and you have not a cent to your credit. Is that the way of it?"

"The very way," replied Frank.

"It has always been against my principles to advance money for work. It is strange, but nevertheless true, that if you pay for work before the money is earned, the work is a long time getting done and quite likely not to be satisfactory. But this is an emergency. I might break my rule for once and advance the money for Phil's overcoat, and you might give me your word of honor to pay for it in work. As I understand you, you wish to pay for it yourself."

"Yes, Uncle, and I will promise you faithfully to do whatever you wish me to."

"We will say that Phil's overcoat costs eight or ten dollars, Frank. I will give you a dollar every Saturday for helping me in my office — that will take just as many weeks as the dollars that are put into Phil's overcoat. Is that satisfactory?"

For a moment Frank hesitated. There was to be no more fun Saturdays with the boys. Uncle Allan was a strict business man, and his and Frank's agreement would be a regular business transaction. But it was only for a moment. His face lighted with joy as he exclaimed: "I will do it, Uncle Allan, and I will be just as faithful in doing my work as if you did not pay me in advance."

A couple of hours later a package was handed to Phil's mother addressed to him. It was a new overcoat. A little paper was pinned on it with these words: "For Phil, whose father was a hero, and died for his country. Frank."

That was all. Phil and Frank were the same size, so the overcoat was a perfect fit. Frank goes with his Uncle Allan every Saturday to work in the office, and the experience and discipline he is getting are going to be worth as much to him in the future as the kind deed which he will always like to remember.

Uncle Allan says, "There is no doubt but Frank will stick to his bargain." Phil does not know, however, why Frank goes to his uncle's office now every Saturday to work. But as he is working Saturdays, too, to help his mother, they do not miss each other in the games the other boys have. — S. T. P., in *N. Y. Evangelist*.

Epworth League Department

Edited by REV. F. N. UPHAM.

Neither Juniors nor Seniors

The boys and girls thirteen to eighteen years of age, we mean. They are too old for the Junior and too young for the Senior League. We find them everywhere a perplexing problem. These Epworth pages are gladly open to any workers who are successfully reaching and holding these young folks at this most interesting and difficult period.

A Large Coat

Not a few have been heard hereabouts to cry, "Oh, for a revival of Primitive Methodism!" To this prayer we respond, "Amen and Amen!" Frankly, however, we admit our fear that, should the petition be speedily granted, many who are offering it would be wholly unprepared for the descending or returning grace. This is the reason for our apprehension. Primitive Methodism incidentally meant rude chapels, a poverty-stricken people, an unlearned ministry, and an inflexible itinerancy. Essentially, it was the most opportune movement of the century. Its adjustability to the needs of the day was marvelous. It was thoroughly modern. Is this the thing many are praying for? We regret to say, No. It would take great men to wear the mantles of the fathers. Primitive Methodism is a large coat.

The Strongest Link

The Circuit League is beyond question the most successful feature of all our associated League enterprises. District and State Leagues are cumbersome. The uniting tie binds often very loosely. But Circuit Leagues take hold of the neighborhood sentiment, and this is everywhere strong. Only a very few comparatively of our young people can spare either the time or the money to attend conventions a long distance from home. The crowds can go to the circuit meeting. Local ability is called into exercise here, and the home feeling is fostered. By all means push the Circuit League.

"More Spiritual Expansion"

This is the apt and meaningful phrase used by Dr. Berry, editor of the *Epworth Herald*, in his address at Brookline a few days ago. He declared that this must be now the Epworth aim more and more distinctly. We gladly note that this is the thought of those who are in the van of our movement, and give to it our heartiest approval, and for its realization will humbly pray.

Three Fine Specimens of Afro-American Manhood

They are Drs. M. C. B. Mason, corresponding secretary of the Freedmen's Aid and Southern Education Society, Dr. I. B. Scott, editor of the *Southwestern Christian Advocate*, and Mr. G. Irvine Penn, assistant secretary of the Epworth

League. They were all here in this city recently on official business. We heard them speak, and for genuine power, thoughtfulness, tact, and spiritual impressiveness they rank high among our public men. Our church is doing magnificent work in training such men. These are among the first-fruits of a great harvest. The labor of years that results in such fruitage of manhood is not in vain.

A Responsible Leader

The Epworth president does much more than preside at the chapter meetings. He should shape the policy of the League and be held responsible for its success. Failure ought to be laid almost wholly at his door. He is like a superintendent in a great business house. All departments should feel the energy of of his life, and no chairman should work at all independently. His judgment should be sought and followed. Our experience has been that Epworth presidents do not feel sufficiently their responsibility. The church suffers from the voluntary character of all its work. No law compels attendance upon its services, no statute makes fidelity in office a duty, and so many feel scarcely any sense of obligation for the success of Christ's cause. It is a deplorable sign of weakness today everywhere. The League begins to show the same fault. Brother President, hearken: Before God, in whose church you hold your office, you are largely accountable for any failure, as you will be generously credited with all the success, of your chapter. Call your vice-presidents often to a gentle but firm reckoning, and while you hold this position make your entire consecrated personality felt in leadership.

Methodist "Sentiments"

One of our Massachusetts churches some time ago had a social gathering, and in the manner of "after-dinner speeches" the following sentiments were proposed, to which fitting responses were made. It is so long ago now that "the patent has run out," and they could perhaps be used again with profit. With this thought in mind we present them:—

The Church in the Community—A look from the pew. A power for good.

Broad in its sympathies as the needs of man and the heart of God. As with the Sabbath, so with it—the church was made for man, not man for the church. No friction between it and any human interest. The ratio between preaching and practice is expressed about right in the Divine arrangement of days—one for preaching, six for practice.

The Church a Moral Force.

Its thunders clear the atmosphere. Its lightnings strike the guilty. Its voice is a trumpet-call to all philanthropy and reform. Its ring is that of gold, not of sounding brass. To save itself from just contempt

it must be in the van of all movements that assail wrong and upbuild the right.

The Church a Dispensary and a Hospital.

The patient is man. Its physician the Nazarene. No case ever refused. Its specialty is a sure remedy for a broken heart; unsteady minds are balanced; eyes dimmed by prejudice are cleared in their vision; if the obstruction be a cataract, this is readily removed; hands withered are "restored whole as the other." Rich and poor treated alike. Rest for all, but no "flowery beds of ease" for any. In its life-saving department great inducements are offered for young men of strength.

The Church—Its Sisterhood.

A noble, devoted, untiring and loving throng. They must not, they cannot, be forgotten. Woman—equal, if not identical, with man. Man is measured by the honor he gives her; she cheers him with her esteem, nerves him with her patience, makes him with her love. Woman—the better two-thirds of the church; the indispensable, the modest, but the mighty power therein. Woman—the mother of Jesus. By the very memory of mother, wife and sister we are made purer.

Notes

— One million, eight hundred thousand dollars taken from the workingmen by the saloon in South Boston in one year! Enough to build anew every church and every church institution in that section of the city! This is the startling statement we heard Judge Fallon—a devout Roman Catholic—make in a terrific indictment of the rum traffic recently. What enormous waste! What frightful ruin! This is only one of many instances. The local option contests are now on in many parts of New England. Every Leaguer will know that his duty is, whenever the saloon monster shows his head, to hit him hard!

— Congratulations to Dr. Berry for the great "Revival Number" of the *Epworth Herald* in particular, and for the splendid success of the paper in general. That one edition will kindle many a pentecostal flame, we believe. What a privilege to address every week 115,500 regular subscribers! Probably there are at least four readers for every paper. An audience of nearly half a million! From less than nothing—for its immediate predecessor was losing \$10,000 annually—to a surplus of \$25,000 a year for the superannuated preachers of Methodism, is a long stride. God bless the *Epworth Herald*!

— Kimball Chapter, St. Paul's Church, Fall River, has arranged for the following "Eight Monday Nights." A splendid course it is, worthy a great audience every time. Admission is free to all members of the League on presentation of membership certificate: November, Gen. A. P. Martin, Boston, "The Battle of Gettysburg;" December, Bishop Mallalien, "Methodism around the World;" January, Postmaster Thomas of Boston, "Bobbie Burns and Sam Adams;" February, Hon. W. M. Olin, secretary of Commonwealth, "How the Secretary of State

Earns his Pay;" March, Supt. Eldredge of the Boston Police, "The Police and the Public;" April, Dr. Berry of Chicago, "What a Tramp Saw in Ireland;" May, Rev. Dr. Jutten of Fall River, "The Romance of Accident;" June, G. W. Penniman (illustrated lecture, 100 views), "The Story of the Epworth League in Indianapolis, '99."

—The New Hampshire Conference Epworth League holds its semi-annual convention at Suncook, N. H., Wednesday and Thursday, Dec. 7 and 8.

Responsive Scripture Readings

The following is suggested for the Epworth League Recognition Service: —

(Congregation standing)

Pastor — Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?

Congregation — He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Officers elect — And who is sufficient for these things?

Pastor — Ye shall receive power after the Holy Ghost hath come upon you.

Officers elect — Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Pastor — Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

Congregation — And blessed be His glorious name forever, and let the whole earth be filled with His glory.

Pastor — Brethren, be strong in the Lord, and in the power of His might.

Congregation — Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

Officers elect — Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit; then will I teach transgressors Thy ways, and sinners shall be converted unto Thee.

Pastor — Delight thyself also in the Lord, and He shall give thee the desires of thine heart.

Congregation — Commit thy way unto the Lord. Trust also in Him, and He shall bring it to pass.

Officers elect — Lord, what wilt Thou have me to do?

Pastor — Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

Congregation — Also, I heard the voice of the Lord saying, Whom shall I send, and who will go for us?

Officers elect — Then said I, Here am I, send me.

Pastor — Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and the blind, that my house may be filled.

Officers elect — I must work the works of Him that sent me while it is called day. The night cometh when no man can work.

Pastor — He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Congregation — And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together.

Pastor — Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord.

Officers elect — Neither count I my life

dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Congregation — Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Mercy and Help Department

REV. L. H. DORCHESTER.

Second Vice President.

THE department of Mercy and Help is pre-eminently the sociological department of the League. It aims to promote Christian contact among diverse members of society, bringing helpfully together human needs and human supplies.

The Hoffman picture of "Christ and the Rich Young Ruler" affords us a suggestion. On one side of that picture, you remember, there is a pitiful sight of poverty and suffering — a decrepit old man, and a woman with wan countenance. On the opposite side is the young ruler, clad with garments indicating comfort and affluence. In the centre is the Christ, looking with full and loving eyes at the rich young man. With one hand Jesus points to the needy poor; with the other hand extended and open Jesus indicates the young man's duty to go to the needy ones, and out of his plenty to minister to their relief. But it is a tragic picture; for the young ruler is portrayed as turning away from the poor, his posture revealing his unwillingness to part with his substance, even to help the needy. His face wears a painful expression, for he finds that he is not meeting Christ's conditions of entering into life. Many lessons are suggested by this picture, but a very impressive one is this: Christ is the mediator between human need and the supply of that need. The poor we have with us always — the poor in purse, the poor in health, the poor in knowledge, and the poor in character. All the supplies needed by the poor we have with us always, such as material means, strong people, educated people, and good people. The trouble is that these two sets do not get together enough. There is not enough Christian contact with the world of need. The mission of Christ and His Gospel is to bring those who have into helpful touch with those who have not; to bring help and comfort to the sick, food to the hungry, truth to the ignorant, and salvation to the lost. Those who have any of these good supplies, by their very possession are under obligations to those who have them not. This is a principle for the Mercy and Help department to act upon; indeed, it is a duty resting upon all persons, young or old, professing Christians or not. Christ is "the way, the truth, and the life" of social science and social service, furnishing instruction and inspiration for all works of mercy and help. When we have the mind which was in Christ Jesus, we feel like saying, —

"Eyes let me be to groping men and blind;
A conscience to the base, and to the weak
Let me be hands and feet; and to the foolish,
mind;
And lead still farther on such as Thy kingdom
seek."

We rejoice in all the mercy and help shown in our day. Probably there is more than in any former day. But the great lack is in the degree in which Christian people generally respond to the multitude of needs. In this day of organizations and division of labor, Leaguers ought to improve on the church ways of the fathers, enlisting the many in Christian work, not leaving it all to a few faithful ones. Has the League yet attained any marked success along this line? Is not Christian contact still shown by the few rather than by the many Epworthians? We

know a successful League of nearly two hundred members where about 600 calls have been made every year for three successive years. A pretty good record! But the committee of Mercy and Help, composed of six persons, did it all, and the chairman of that committee made more than half the calls. Now, the Mercy and Help committee should not do all the calling and charity work of the League any more than the committee of the Spiritual department should do all the work in the League prayer-meetings. What sort of meetings would you have if the first vice-president did more than half the talking, singing, praying, and leading? What sort of a way would it be for the Literary and Social committees not only to arrange the programs, but take all the parts in them, provide all the flowers for church, and do all the Epworth reading? The function of these committees is not to do all the work, but to plan it and give direction to the Leaguers so that the whole membership shall be enlisted. Especially in the department of Mercy and Help is there need of more co-operation, the many responding, doing what they can to minister to the great world of human need.

Wentfield, Mass.



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League Prayer Meeting Topics for December

REV. MATTHIAS S. KAUFMAN, Ph. D.

All for Christ

Those who have read that powerful little book, "In His Steps — What would Jesus Do?" may recall the startling utterances of the tramp who faced that splendid congregation on a lovely Sabbath morning. Listen to him: "I heard some people singing at a church prayer-meeting the other night, —

"All for Jesus, all for Jesus;
All my being's ransomed powers;
All my thoughts and all my doings,
All my days and all my hours;"

and I kept wondering as I sat on the steps outside just what they meant by it. It seems to me there's an awful lot of trouble in the world that somehow wouldn't exist if all the people who sing such songs went and lived them out. I suppose I don't understand."

Searching words are these. Multitudes will heed them and strive earnestly to translate consecration hymns into actual living, more musical than any vocal song.

In the chapel of Northwestern University, when Bishop Fowler was president of that great school, I once heard him say with tremendous force: "We consecrate ourselves to God by wholesale, and then take ourselves back by retail." How easily we take off from the altar of sacrifice our money! If the poor Jew was required to give at least one-tenth of his increase, what proportion should the joyous Christian, with his great privileges in Christ, sacredly devote to benevolent and religious uses! "Freely ye have received, freely give." All for Christ? Yes, all our possessions and all that we are. But there should be some definite system adopted in the distribution of our income. One principle is indisputably settled: The firstfruits belong to God. He is the preferred creditor and has first right to recognition. Whatever proportion decided upon as due to the spread of His kingdom, should be set aside first. This done as an act of faith and obedience must aid mightily in the development of Christlike character. Then may we sing truthfully: —

"Had I a thousand hearts to give,
Lord, they should all be Thine!"

December 4 — Witnessing for Christ. Luke 12: 8, 9; Rev. 3: 5.

Mr. B. was a noble man as the world and his friends viewed him — honorable in his dealings, prompt in meeting engagements, a man of unflinching rectitude. As a member of the church he was not only consistent, but efficient. True, he let others do the talking at prayer-meeting; but people readily excused him, for he was so good everywhere else. Some others, too, who found verbal testifying a cross, hid behind his example. Hence the prayer services of his church were usually quiet and orderly, where Mr. B. and some of his admirers spent much time in silent meditation. His pastor, even, being charmed with the grand life of this influential man, fell into the way of exalting his deeds to the belittlement of lip testimony. However, after many years, Mr. B. was granted a clarified vision. It was at that most honest hour that ever comes to a man's life — when eternal realities were dawning upon his soul. His physician had gone from his bedside, and he was left to the inner circle of affection. Looking up to his loved ones he exclaimed, "Oh, I have made such a mistake — such a sad, sad mistake!" For a moment tears choked his utterance. Regaining control, he further added: "I have been a man of few words and a still tongue.

Oh, if I had my life to live over again I would speak for Jesus whenever opportunity was afforded me." How pitifully sad are such regrets! Neglected opportunities are the spectres that haunt our honest hours. Allow them not to swarm about your pillow or darken the dawn of your eternity! Nay, rather be it ours to confess Christ on all proper occasions by the golden speech of simple sincerity as well as by laudable deed. Let a pure life give power to tongue testimony.

WHY?

1. Because of Christ's direct command. This in itself might be regarded sufficient, and yet our Saviour does not leave us to that alone.

2. He offers a grand reward. (See Luke 12: 8.) At a social service in Boston one man after another arose and spoke on the importance of Christian testimony. In a sort of indefinite way they all agreed that if we confessed Him before men He would confess us before the holy angels. Lengthy and philosophical were their speeches, and an inevitable dullness crept into the service. This was suddenly dispelled, however, by a little tow-headed Norwegian who arose and said in a clear voice: "If I tell the world about Christ, He will tell the Father about me." That is exactly so, and upon that we should act. We have a perfect right to consider the reward.

3. The Biblical statement of promised reward (Rev. 3: 5) is: (1) "Clothed in white raiment." This is expressive of innocence and purity of character. It is the "wedding garment" which admits to the marriage supper, accompanied by the garland of preferment and the palm of victory. (2) Name in the Book of Life. In China the names of persons tried as criminals are written in two distinct books, known as the Book of Life and the Book of Death. In the universal empire of humanity there are two such books. In which of these is your name enrolled? If in the Book of Life, Christ will not blot it out if you continue faithfully to confess Him before men both in word, deed and spirit. (3) "I will confess his name before my Father and before His angels." "His name?" Your name? My name? Can that be possible? This means individuality. Aye, more, it means personality, and this implies conscious immortality.

DEDUCTION.

In the great hereafter personal identity will be preserved. It shall not be lost in George Eliot's "Choir Invisible," to exist only as an impersonal influence in other lives. As names here are applied to distinct personalities, so will it be there. By name shall we be recognized in heaven — known personally to one another, known personally by the angels and by our Divine Father. Confess on earth; confessed in heaven. Recognize Him here; recognized by Him eternally there.

December 11 — Walking with Christ. Luke 24: 13-29.

A little before the sunset hour marked the beginning of the Jewish Sabbath, the body of Christ was hastily taken from the cross and laid in the tomb of the rich Joseph of Arimathea. There for thirty-six hours it remained, with the sepulchre door sealed and guarded. Early on Sunday morning a company of women came to give that mangled form more suitable burial. Think of their surprise! The grave is empty, the body is gone! After a time the women all leave, save Mary Magdalene. As she remains there alone weeping, a still greater surprise awaits her. The woman who had been so wondrously relieved of seven devils was the first disciple to behold the risen Lord. This surprise was the first greeting of the first Easter Sunday. What a touching scene to usher in our long series of delightful Christian Sabbaths!

Another event of practical value to us occurred on this memorable Sunday. Some authorities think the date was March 20, A. D. 29. The resurrection had taken place,

but the disciples could not credit it. Two of them leave Jerusalem with its dark memories, and turn their faces toward Emmaus, seven miles distant. The farther they go from Jerusalem the more barren are the hills and valleys. This is the case until they reach Emmaus, which looks down upon a hollow through which glides a sparkling rivulet spreading fresh greenness along its banks. Vines and olive trees adorn the terraced hillsides. The red and white flowers of the almond tree are opening in beauty. Why these disciples sought this village, we do not know. However, there are certain facts of their little journey which are of high interest: —

1. They are both very much absorbed in the sad events attending their Master's crucifixion.
2. They both have decided opinions, though differing in their views.
3. They evidently confine their conversation to the subject that burdens their hearts.
4. They are surprised to be overtaken by this Stranger.
5. Neither of them surmise the still greater surprise awaiting them at the end of their journey.

To me one of the chief charms of the Christian life is its frequent surprises. Disappointed Mary Magdalene was soon to be delightfully surprised by being the first one to behold the risen Saviour face to face. The sad, dejected disciples were rejoiced and strengthened even before their eyes were fully opened to the surprise that awaited them. So with the loyal Christian all along life's journey. It is always better further on. The best is ever yet to be. The most sanguine person has never been able to conceive of the richness of joys still to be realized. If our thoughts and conversation are of such a nature as to draw Christ to our side, unexpected blessedness will be experienced. The trusting, obedient, hopeful Christian so often comes upon some glad surprise. How beautiful such a life!

ECHOES.

1. Aristotle was called the peripatetic philosopher because as he taught he and his pupils continually paced to and fro. This, possibly, was his whim and added to his notoriety. Christ walked much with His disciples. Along the byways and highways of Palestine He not only gave highest instruction, but wrought His own life into His teachable followers. This walk to Emmaus was marvelous in the impressions received. Not only did these two hearts burn within them as He talked with them by the way, but that incident has kindled a fire in millions of hearts through the centuries.

2. Along that road was demonstrated, (1) that Christ is with His friends when they are absorbed in talking about Him; (2) that Christ meets His disciples on the plain of mistrust and leads them to the heights of faith; (3) that the risen Christ is the best interpreter of the Old Testament; (4) that Christ gladdens every heart that fully trusts in Him.

3. One may take a long tramp over the heather-clad hills and boggy moors of Scotland and not find a habitation for miles. A few years ago a small party made such a tour. They were welcomed by the "gude wife" to the cozy fireside and provided a simple supper of oatmeal cakes and milk. Upon their departure next morning a plainly-dressed lady expressed such gracious kindness that the matron's face beamed with pleasure. But this was not all her delight. Later on her cheeks tingled with life and her heart burned with joy when informed that she had been entertaining Queen Victoria. What a surprise! What an honor! How much more highly are we honored every time Jesus walks with us by the way!

4. "Walking with Christ" requires humble and cheerful submission to His will. "Can two walk together unless they are agreed?" Keeping step with Him will make the march of life a series of victories. All who carry out the resolution, —

"Where He leads me I will follow,
I'll go with Him all the way,"

shall find that the path ends at heaven's open gate and lands the traveler in the triumph of a blissful eternity.

December 18 — The Motive of Our Lives. 1 Pet. 4: 11.

Motive is subtle and evasive. There is scarcely any element in life in which we can

so easily be deceived as in our search for motive. Motive is among the deep underlying principles of character. Whenever found unalloyed it is in a personality thoroughly renewed by the Holy Spirit. How seldom is it entirely free from prejudice and selfish consideration! Even if one fancies his motives perfectly pure let him beware; for so sensitive is motive that it takes on alloy in most unsuspected moments. The purest lives are in peril of becoming proud of their purity. It is here, at the very core of our being, that we need an ever-present Christ whose glory shall prompt to every emotion, thought and decision. In its last analysis, motive is to be trusted only when immersed in the atoning blood, thoroughly saturated with the holy Christ-Spirit. There is a difference between motive and purpose. Motive is that inner impulse which moves to action and usually precedes volition. Purpose follows volition. The domain of motive is back of the will. It usually so acts upon the will as to determine conduct. Our entire life, in its multitudinous divergences, radiates from this central force lying at the heart of personal being. Hence how necessary that we should know ourselves—that we should hail all light that will reveal to us the actual state of this mighty mainspring. Nothing in all the range of existence is more vitally important than having right motives—motives approved by an enlightened conscience and by our loving God. The Scripture here given may aid in deciding what kind of motives are to be cherished:—

1. In the 8th verse the apostle commends charity "above all things." Having the heart filled with this pure love, shed abroad by the Holy Spirit, "speak as the oracles of God." That is, speak as directed by the God-given authority which is lodged with those who have received the anointing from on High. Those who are truly filled with the Spirit do speak with "other tongues, as the Spirit gives them utterance."

2. "If any man minister let him do it with the ability that God giveth"—not in his own strength, but as energized by Divine power. These requirements are tremendous, and powerfully encourage the choice of lofty motives. Man must be capable of an inward parity which is spotless, or God would not entrust him with such authority and power of blessed ministry to the well-being of all mankind.

3. The purpose here expressed is "that God in all things may be glorified through Jesus Christ." This must ever be our supreme motive. We glorify God by using all our endeavors to be like

Him. As He wills the good of all, so must we. "All" here includes ourselves. By exalting God we inevitably exalt ourselves. Making self supreme is the most effective of all methods of degrading self. Care supremely for God and He will conserve your highest interests. Take that exquisite pearl conveyed to us in this casket: "He that loseth his life for My sake and the gospel's, shall save it." Throw away the lower existence in order to find the higher life.

HIDDEN SPRINGS.

1. We hear men's words, we see their conduct, but how little can we know of their motives. However, there is an Eye that sees, a Mind that perceives perfectly, and a Personality that explores the most secret recesses of every soul. To Him we shall some day have to give an account of all the secrets of the heart. How important to cherish only such motives as He can approve.

2. If our motives are impure, let us not try to modify them by slight improvement. The only safe way is to have them thoroughly renewed. One morning a young aspirant visited the studio of the great artist, Sir Thomas Lawrence. He was engaged in painting the Infanta of Portugal. To his surprise the young painter found Sir Thomas covering the face of the Infanta all over with white paint. Observing his visitor, the distinguished artist greeted him thus: "I am glad you came in this morning. You see I have made a failure. So I am going to begin all over again. Take my advice, and when you make a blunder do not try to patch your work with alterations, but begin anew."

3. Deeper than all springs of conduct should be the principle of holy love, which includes an ardent affection for everything noble, pure, divine, Godlike. Holy love is the mainspring that moves the heart of God. Nothing less than this should be the supreme motive at the centre of the personality of every one of God's children. Epworthians, whatever it may cost of thought, prayer, or sacrifice, as you prize your usefulness in time and happiness in eternity, see to it that your motives are pure in the sight of God. It was Seneca's pilot in the terrific storm who cried, "O Neptune, you may sink me if you will, you may save me if you will; but whatever happens, I will keep my rudder true!" Keep your motive true. O developing youth, and no storm can turn you away from the peaceful haven.

"O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine!"

December 25 — The Christian Anthem.
Luke 2: 13, 14.

"No war or battle's sound
Was heard the world around."

Peace reigned throughout the vast domain of the Roman Empire. The long strife of centuries was ended. All the countries about the Mediterranean were for once quiet under the sceptre of Augustus. Palestine was enjoying the semblance of independence as its king, Herod, was allowed the form of royalty by the Roman authority. During this unusual lull the Prince of Peace entered our earth. A few devout souls expected His arrival, but the masses heeded not this fulfillment of prophecy.

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold."

I vividly recall my delightful visit to the scenes of the Nativity. From Jerusalem, in the morning we had enjoyed a pleasant excursion down to Hebron. On our return we stopped at Bethlehem. The Syrian sun of that bright March day was just completing his round, when, from an eminence of the city, we looked off over the very plain where the shepherds watched their flocks. This field is about a mile east of Bethlehem. The whole scene took on a new charm from the certainty of our being near undoubted sites. While standing there and watching the full moon as it glided forth in silvery beauty, and the stars as they appeared one after another in the amplitude of the blue vault above, it seemed to me that I could almost hear that exquisite anthem from the galleries of the skies. How beautiful that shepherd, engaged in the performance of duty, should be the honored ones to hear the grandest song of all time! The story goes that a very devout man yearned for a revelation from on high. Not receiving it, he gave himself to torture. But the revelation came not. Then he unselfishly set himself about weaving cloth for a garment, and lo! heaven opened

to him with all its splendor. Thus with the shepherds, and thus with us all. It is not for us to go in search of an open heaven, but to be so dutiful in our own places that heaven will open above us where we are. The sweetest peace on earth is the consciousness of straightforward rectitude and duty nobly done. Then will, —

"Celestial choirs from courts above
Shed sacred glories there,
And angels with their sparkling lyres
Make music in the air."

THE RHYTHM.

1. The movement was exquisite. It glided forth on the clear air like a seraph song.

2. Tone blended with tone in a delicacy known only to perfection.

3. Every voice sustained its part in the interest of every other voice.

4. The whole was as natural as the smile of innocence.

THE THEME.

1. It was announced in a blaze of glory, as befitting divine truth.

2. The message produced terror before it induced rejoicing.

3. This grand truth, in the measure of its acceptance, will always bring "peace on earth, good will to men."

4. The glad tidings heard in a spirit of wonder must deepen into a permanent faith.

5. With every return of this gracious anniversary the angel song should take stronger hold upon our lives, and more effectively charm our souls.

Christmas and Sunday! Day of Christ's birth and resurrection! How beautiful to have the two combined! Diamond linked with diamond, each adds lustre and brilliance to the other. On this twice beautiful day let greetings of good will be extended from each Epworthian to every other Christian, till we realize that we are "all one in Christ," and untiedly we hasten the coming of that glad day when all human voices on earth shall join in fitting response to heaven's music, when the Christian anthem, "peace on earth, good will to men," shall sing itself without one note of discord in all our ransomed race.

Brockton, Mass.

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THE SUNDAY SCHOOL

Fourth Quarter Lesson XI

SUNDAY, DECEMBER 11, 1898.

JER. 36: 20-32.

REV. W. O. HOLWAY, D. D., U. S. N.

TRYING TO DESTROY GOD'S WORD

I Preliminary

1. **GOLDEN TEXT:** *The word of our God shall stand forever.* — Isa. 40: 8.2. **DATE:** About B. C. 605.3. **PLACE:** The royal palace at Jerusalem.

4. **THE PROPHET JEREMIAH:** He was born at Anathoth, a few miles north of Jerusalem. His father was the priest Hilkiah, probably not the high priest of that name who figured in Josiah's time. He was a nephew of Shailum and Huldah. He is first mentioned in the 13th year of Josiah's reign when he was probably about twenty years old. His prophecies cover a period of nearly fifty years, extending to the downfall of Jerusalem (B. C. 586). During the most of that period he was subjected to the fiercest persecution. Against him were arrayed the two great parties of the "princes" — on the one hand (of whose polytheistic practices we catch glimpses in Ezek. 8: 8-12, 16), and, on the other hand, of the priests and prophets, who had reached the lowest point of degradation, and who hated him for his unpalatable truths (Jer. 5: 33, 31). The whole nation, in a word, was against him, with the exception of a few faithful friends. His first collection of prophecies, committed to writing by his devoted follower Baruch, was cut in pieces by King Jehoiakim, and thrown into the fire, as our lesson today records. After the capture of Jerusalem Jeremiah enjoyed the special protection of King Nebuchadnezzar, was set at liberty, and permitted to remain in Judah. But his brief rest from trouble was cut short by the murder of Gedaliah, the son of his friend Ahikam, who had been made governor over the cities of Judah. Against his will he was carried into Egypt, together with his faithful amanuensis Baruch, and in the city of Tahpanhes, "we have the last clear glimpses of the prophet's life." Besides the Book which bears his name, he wrote the Lamentations and various Psalms.

5. **HOME READINGS:** Monday — Jer. 36: 1-10. Tuesday — Jer. 36: 11-19. Wednesday — Jer. 36: 20-32. Thursday — Jer. 11: 1-10. Friday — Isa. 38: 8-17. Saturday — John 8: 26-47. Sunday — Acts 17: 1-11.

II Introductory

For twenty-three years Jeremiah had been the faithful mouthpiece of God to a people that refused to hearken to His commandments. Jehoiakim was now on the throne — the unworthy son of the good Josiah — and the kingdom was tributary to Babylon. The prophet's words had been so unpalatable to the king and nation that he was compelled to conceal himself for safety. But though he no longer appeared in the temple or the city streets, God still had work for him. A public fast had been appointed for the ninth month in the fifth year of Jehoiakim. Jeremiah seized the occasion to make a solemn appeal to the people at God's command, with the hope that they might be induced "to return every one from his evil way." So he dictated to his disciple and scribe, Baruch, the prophecies which he had been commissioned to utter from the days of Josiah down; and as he could not rehearse these in person, he deputed Baruch to go to the temple and recite some of the more important ones to the people, particularly that one (chapter 25) uttered in the fatal year of Carchemish, and "containing a new and definite announcement of most serious import." The words were read, and their boldness arrested public attention. The princes learned about it, in their council chamber in the palace, and they sent for Baruch to read to them the fateful

words. It made them tremble when they heard that "this house [the temple] shall become like Shiloh." They took the roll, and advised the scribe to hide both himself and the prophet while they informed the king of this new movement on the part of Jeremiah to warn the people. The king was sitting in his winter quarters, which were kept warm by a fire burning in a brasier. Jehudi was bidden to read the parchment aloud. Jehoiakim stood it as long as he could, and then, seizing the roll, in spite of the protests of three of his principal courtiers, he cut it in pieces and threw it into the fire. Then he dispatched officers to arrest the prophet and the scribe, but "Jehovah hid" His faithful servants.

"This earliest example of Bible burning, however, was as unsuccessful in suppressing the Word of God as later feats of the same kind." A new and improved edition, or issue, was soon prepared in which all the older prophecies were again recorded, and some new and specific ones added concerning the desolation of Judah and the king's dreadful end.

III Expository

20, 21. Went unto the king — Jehoiakim. Resistance to Babylon was a part of his policy, either expressed or concealed, and Jeremiah was thwarting it. The complaint was made by the prophet's enemies (Jer. 38: 4) that "he weakeneth the hands of the men of war and of all the people in speaking such words to them." Says Dr. Cheyne: "This was precisely what the prophet did, with truest patriotism, on this occasion. The stern oracles recited by Baruch produced such an effect that no one either would or could lift a hand against Nebuchadnezzar. Thus a brief respite was gained for earnest preachers to renew God's conditional offers of mercy, and a last chance presented to the Jews for repentance." They had laid up the roll — for safe keeping, in the chamber of the royal secretary. Told all the words . . . king. — "They were obliged by their office as counselors to acquaint him with what they had heard; and, indeed, this was the very end why God had commanded the enrolling of these prophecies, that both the king and princes and people might take notice of them" (Pool). Sent Jehudi — a courtier and royal messenger. He was of Ethiopian descent and therefore not a Jewish citizen. Jehudi read it — the king and courtiers listening.

22. King sat in the winter house. — The more sheltered part of the house was called by this name, as the more airy and exposed rooms were known by the name of the "summer house." Ninth month — December. A fire on the hearth (R. V., "in the brasier") burning. — "The fire pan, or brasier, is still, as I know by experience, commonly used in Syria, and is called by a name (Kanon) which also designates the months of December and January. How piercingly cold these months can be, even to those who have come from temperate climes, is well known. One remembers, too, how in Ezra's time on the twentieth day of the ninth month (some time in December), 'all the people sat in the street of the house of God, trembling because of this matter, and for the great rain'" (Cheyne).

23. When Jehudi had read three or four leaves — columns of the parchment roll. He — R. V., "the king." Cut it with the penknife — the scribe's knife used for the purpose of mending the pen. The force of the imperfect of the verb implies continuation or repetition. He kept on cutting until all was

cut. Cast it into the fire — thus betraying his wicked and passionate temper, and contempt for God and His prophets. Very different indeed had been the conduct of his father Josiah, when the roll of the Law, discovered in the temple, was read in his hearing.

It was scarcely possible for a man to show more contempt and defiance of God than Jehoiakim did on this occasion. The predictions which he had heard had been delivered during a long course of years by a prophet of established reputation. Many of his prophecies had already been fulfilled — as Jehoiakim's late captivity and his subjection to Nebuchadnezzar proved. And they were all coincident with the written word of God, and were addressed immediately to him and his princes. Yet he treated them with the utmost disregard, and deliberately burned the roll, as if the destruction of the sentence could prevent its execution! (Scott.)

24, 25. Yet they were not afraid, nor rent their garments. — So hardened were the nobles that even this audacious act of impiety had no effect upon them. They showed no grief, no consternation. Three of the number, however, plead with the king not to destroy the roll. "And thus," says R. Payne Smith, "passed away the king's last chance, his last offer of mercy; and as he threw the torn fragments of the roll on the fire, he

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Go by the Index.

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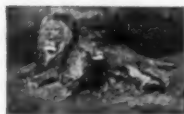
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threw there, in symbol, his royal house, his doomed city, the temple, and all the people of the land."

26. The king commanded, etc. — He dispatched three officers to arrest Jeremiah and Baruch, probably on a charge of high treason. Had they been caught, their names would have been added to the roll of martyrs. The Lord hid them — suffered not the officers to find them. "Might there not be an allusion to this," says Dr. Cheyne, "in a Psalm plausibly ascribed to Jeremiah: 'In the covert of Thy presence dost Thou hide them from the plottings of man; Thou keepest them secretly in a pavilion from the strife of tongues' (Psa. 31: 20, R. V.)?"

27, 28. The word of the Lord came . . . Take thee again another roll. — "The first result of this enforced seclusion reminds us of Martin Luther's Bible-work in the Wartburg. Jeremiah, too, betook himself to Bible-work. The first prophetic roll had been destroyed, but, as in the case of Tyndale's New Testament, a new and improved edition issued from the flames. . . . Therefore, we are told, he not only reproduced the old prophecies, but added thereto 'many like words.' Only for the king, though a son of his friend Josiah, he had no love and consequently no hope left. He foresaw that Jehoiakim's vow of fidelity [to Nebuchadnezzar] was only a momentary shift, and spared no circumstance of horror in foretelling his end" (Cheyne).

This second manuscript, as far as can be known now, is the same which we have in our hands. To this time are more naturally to be referred Jeremiah's absence from Jerusalem, and the symbol of the linen girdle which he was commanded (chap. 13) to take to the river Euphrates and hide in a hole of the rock. Jeremiah and Baruch would probably find

it unsafe to return to Jerusalem for some years, in fact until towards the close of Jehoiakim's reign. The king received no more warnings (Stanley).

29. Thou shalt say to Jehoiakim — R. V., "and concerning Jehoiakim thou shalt say." Why hast thou written . . . The king of Babylon shall destroy this land. — "We learn here both what was the matter with Jeremiah's prophecy, and the cause of the king's anger. He had prophesied that the king of Babylon should come, take Jerusalem, and lay the country waste, which, as to Jehoiakim's part, was fulfilled within six years after this — more fully in eighteen years. But corrupt princes can endure nothing that shall make their lives uneasy" (Pool).

30. Shall have none to sit upon the throne of David. — That is, no child or descendant of his shall reign after him. His son Jeconiah (or Jehoiachin) was indeed king for a few months, but Nebuchadnezzar's army was overrunning the country, and within ninety days Jeconiah was "dis-crowned and transported." His dead body shall be cast out, etc. — See Jer. 22: 19, where this prophecy first occurs. How and when Jehoiakim died, we are not told, but his death was inglorious and probably violent, and his burial "the burial of an ass," none accompanying his corpse, none lamenting him; his body, indeed, lay for a time exposed and unburied.

31. Will bring upon . . . the inhabitants of Jerusalem. — They were not punished because of the king's implety; they suffered entirely for their own sin. They hearkened not. — They were too hardened to hearken.

IV Illustrative

1. Tyndale's edition of the Bible reached England in 1526, but only a few of the one hundred and fifty thousand copies remain, so fierce was the persecution that burned them. Tyndale himself perished at the stake, praying amid the flames, "Lord, open the King of England's eyes!" His crime was that he had opened God's Word to common people (Hurlbut).

2. Southey has a touching poem called "The Inchcape Rock": —

"The holy abbot of Aberbrothok
Had floated that bell on the Inchcape rock;
On the waves of the storm it floated and swung,
And louder and louder its warning rung.
When the rock was hid by the tempest's swell
The mariners heard the warning bell."

But a pirate destroyed the bell in wanton wickedness. Years passed, and in a great storm the pirate neared the same region, and was wrecked on the Inchcape rock because the bell was not there to sound its warning note (Peloubet).

3. "O Gallilean, Thou hast conquered!" said the Emperor Julian shortly before he died. And that has been the confession in regard to the Word of God on the part of all those who have tried to destroy it (verse 30). The Word of God can neither be bound nor burned. It has been cut, cast into flames, proscribed, branded, corrupted, and treated with every conceivable form of opprobrium; but here it is today, a living and marked factor in the lives of the foremost men and nations throughout the whole world. And the ungodly who practically seek to destroy it for themselves, they will find they cannot do this. Its truths will come back, its teachings reassert themselves, and will add beside "many like words" (S. Conway).

To be entirely relieved of the aches and pains of rheumatism means a great deal, and Hood's Sarsaparilla does it.

OUR BOOK TABLE

The Pilgrim's Progress. By John Bunyan. With illustrations by the Brothers Rhead. Century Co.: New York. Price, \$1.50. Edition de luxe, \$5.

Among holiday books this year, this superb, elaborately illustrated quarto volume will take a leading place. Rarely does one find in a famous book such a harmonious blending of illustration and text as in this new edition of the "Pilgrim's Progress," with over one hundred and twenty designs done by three brothers—George, Frederick and Louis Rhead. The original drawings, exhibited first in London and afterward in New York, attracted unusual attention, and a general desire was expressed to see them reproduced in connection with the text of Bunyan's classic. There are thirty-six full-page illustrations and twice as many smaller ones, with headbands, decorative borders, initials, etc. The work of the artists is not only highly decorative, but reflects with remarkable fidelity the spirit of the book itself. The most surprising thing about the volume is, perhaps, the very low price at which the regular edition, printed in brown ink on heavy paper, is sold—a price that puts it within reach of all.

Ships and Sailors. Being a Collection of Songs of the Sea as Sung by the Men who Sail It. With illustrations by Rufus F. Zogbaum. Edited and compiled by James Barnes. Frederick A. Stokes Company: New York. Price, \$5. For sale in Boston by W. B. Clarke & Co.

We predict that this sumptuous volume will be one of the favorite gift-books of the holiday season. The best songs of the sea have been collected by Mr. Barnes, and are presented, most of them with the music, in three sections—"Modern Navy Songs," "Old Sea Songs," and "Patriotic Songs." Such old favorites as "Black-eyed Susan," "Three Fishers," "The Lass that Loves a Sailor," appear. The author says that "there are no songs as yet identified with our modern navy," and those he gives are introduced with apologies "as merely an attempt to give expression to the life on board a man-of-war that has lost the glamour of sails and spar." Mr. Zogbaum's illustrations—both the facsimiles of paintings in water-color and the black-and-white work—are remarkably beautiful and true to life.

Jerusalem the Holy. By Hon. Edwin Sherman Wallace, late U. S. Consul for Palestine. With fifteen illustrations from photographs and four maps. Fleming H. Revell Company: New York. Price, \$2.

In this handsomely published volume the author has sought to combine completeness with brevity, and has succeeded most happily in his laudable effort. The opinions expressed are based upon careful study of recognized authorities, supplemented by diligent personal investigation during Mr. Wallace's five years' consulship. The book includes a brief history of ancient Jerusalem, with an account of the modern city and its conditions, political, religious and social. Intending visitors to the Holy City will obtain an intelligent comprehension of it by reading these interesting and informational pages. There are a number of fine illustrations, from photographs. "Jerusalem the Holy" will make an acceptable and useful gift for Sunday-school teacher or pastor.

Child's Story of the Bible. By Mary A. Lathbury. With an Introduction by Bishop John H. Vincent. Illustrated. De Wolfe, Fiske & Co.: Boston. Price, \$2.

Mothers of little children far and wide will give most hearty welcome to this beautiful volume of Bible stories, told as only Miss Lathbury can tell them, and profusely illustrated with full-page colored plates and photo-engravings. "The stories," the author states in the preface, "are not a substitute for the Word—only little approaches to it through which young feet may be guided by her who holds a place next to the Great Teacher in His work with little children." Such a volume of Bible stories will prove an

inexhaustible source of delight to the small people who are so restless during the long Sunday afternoon, and whose clamors for "a story" are sometimes so distracting. Bishop Vincent declares in the introduction: "It is a great thing to put mother and the Book together in baby's thought; in the big boy's memory; in the grown-up man's heart and life. This book is mother's book; to aid her in doing the best and most lasting work a mother can do to sow seed and set out vines the branches of which shall reach into the world of spirits, and from which she and her children may long afterwards pluck fruit together in the eternal kingdom." The covers are beautifully ornamented in colors and gilt.

A Corner of Spain. By Miriam Coles Harris. Houghton, Mifflin & Company: Boston and New York. Price, \$1.25.

Andalusia is the corner referred to, especially the cities of Malaga and Seville. Just now in particular, when the attention of Americans has been so pointedly called to Spain, this little book will be welcomed. It gives in simple, unpretentious style a plain, unvarnished tale of how things look and seem over there to an open-eyed traveler. There is light and shade, of course, but the shade, so far as the conveniences available and the condition of the people are concerned, considerably predominates. Even the Seville Fair impresses the onlooker as a dismal failure, "a pathetic, heroic attempt to be gay." And as to the bull fight, it is simply horrible—"a dastardly sort of business all through." The author brings out,

however, one pleasing fact about it not usually understood: "The Catholic Church does all it can to suppress the bull-ring; it has a distinct quarrel with it. Any priest in Spain attending a bull-fight does it under penalty of excommunication. He is wilfully committing a mortal sin. The best and most devout of the Catholic laity absolutely refuse to assist at these brutal scenes." The author speaks, also, in very high terms of the Bishop of Malaga, a saintly man who laid down a high title and a large fortune to become a humble, nameless priest, but rose from the ranks by his sanctity and ability.

Stories in Light and Shadow. By Bret Harte. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

Bret Harte, since he first caught the ear of the public by "The Luck of Roaring Camp," has never seemed to lose it. His stories, mostly of frontier life, still sell. No less than thirty-four volumes of them have been issued from the Riverside Press, and many others have been elsewhere published. As a rule they teach right lessons, and show that under the roughest, most unpromising outward guises there often beat true hearts. Seven stories make up the present volume, nearly all of them connected with California and the mining camps. They will serve to pass pleasantly an idle hour, and somewhat enlarge one's knowledge of human nature.

The Charming Sally. Privateer Schooner of New York. A Tale of 1783. By James Otis. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

The boys will both enjoy this book and be

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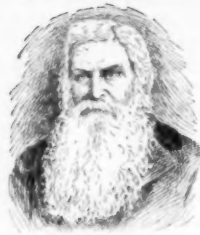
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Old Sultan's Thanksgiving; and Other Stories. By Lily F. Wesselhoft. De Wolfe, Fiske & Co.: Boston. Price, \$1.25.

In this attractive children's book with its bright covers and colored illustrations, are gathered five entertaining stories for the little people — "Old Sultan's Thanksgiving" (which gives title to the volume), "How the Feud Ended," "Country Week," "Old Tige," "Tom's Stepmother." The pretty volume will make delightful Christmas tree fruit.

Gerald and Geraldine; and Other Stories. By A. G. Plympton. De Wolfe, Fiske & Co.: Boston. Price, \$1.25.

This book is of the same size and general style of "Old Sultan's Thanksgiving," mentioned above, with full-page illustrations in color and bright-tinted covers. "Gerald and Geraldine," "Lucille and Lucilla," "Daisy Dalrymple's Dog," "David Hickey's Christmas," and "Queen Isabella," are the titles of the wholesome little tales which the children will thoroughly enjoy.

Santa Claus on Snow Shoes; and Other Stories. By Archie May. De Wolfe, Fiske & Co.: Boston. Price, \$1.25.

Anything that Sophie May writes we feel assured will be safe and delightful reading for the children; and this attractive volume containing six of her best short stories — "Santa Claus on Snow Shoes," "Little Miss Troubleheart," "A Quaker Christmas," "The New Boy's Serenade," "A Santa Claus Chain," and "Santa Claus in Harness" — will be welcomed with joy by the boys and girls who are familiar with the "Little Prudy" and "Dotty Dimple" stories. The illustrations are in bright colors, and the cover is prettily decorated.

Boys in Clover: How the Little Dukes Found a Sister. By Penn Shirley. De Wolfe, Fiske & Co.: Boston. Price, \$1.25.

This is an interesting story, illustrated in colors, by the popular author of "Little Miss Weezy," "The Merry Five," etc. How Roy and Archie Duke found a little sister will prove of absorbing interest to the children who may be so fortunate as to find this bright and beautiful volume in their Christmas stockings.

The Master's Blesseds. A Devotional Study of the Beatitudes. By Rev. J. R. Miller, D. D. Fleming H. Revell Company: New York and Chicago. Price, \$1.

This tasteful volume, with faintly-colored marginal borders on each page, clear type, and fine paper, is a very handsome piece of book-making. Dr. Miller has the art, as have few men, of extracting lessons of faith, consolation and inspiration out of the Master's teachings. This is one of his best books, and will make an attractive and useful Christmas gift.



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The teachers who depend upon Dr. Peloubet's exposition of the International Lessons will second the affirmation of a leading Sunday-school man who said: "A student of the Bible who hasn't Peloubet's 'Notes' is like a ship without a rudder." This volume for 1899 — the twenty-fifth annual volume — shows the utmost care in every detail that critical scholars could suggest, or the publishers' experience indicate, so that we have a remarkably fine practical commentary, beautifully illustrated — "a right-hand assistant for every student of the Word."

In the Brave Days of Old. A Story of Adventure in the Time of King James the First. By Ruth Hall. Houghton, Mifflin & Company: Boston and New York. Price, \$1.50.

The period of this story is the ten years between the death of Queen Elizabeth and the first settlement at Manhattan — that is, from 1603 to 1613. It was a decade full of stirring events. The two boys whose adventures are told, are mixed up with the Gunpowder Plot in England, then join with Prince Maurice of Holland in the fight for liberty against Spain, and are at the battle of Gibraltar Bay. Subsequently they go with Hendryk Hudson in the search for the Northwest Passage, are cast away in the cold, endure an Arctic winter, but finally reach Manhattan and become young Americans. A good deal of historical information is skillfully interwoven with the narrative, many of the incidents are thrilling, and the chief characters are attractive. It is a book that boys will like and be benefited by reading.

With the Black Prince. By William O. Stoddard. Illustrated. D. Appleton & Co.: New York.

This is another of the excellent historical stories published by this firm, several of which are from the pen of Mr. Stoddard. This volume embodies English history from the beginning of the Hundred Years' War to the victory of King Edward III. and the Black Prince at Crécy, and the surrender of King David of Scotland at Neville's Cross. The use of gunpowder at Crécy is noted as one of the first instances of its use in Europe.

Success Against Odds; or, How a Boy Made his Way. By William O. Stoddard. Illustrated. D. Appleton & Co.: New York.

The Long Island shore is the scene of this story, which relates the adventures of a plucky boy, following him until he becomes a successful lawyer. The wreck of a schooner and the recovery of treasure confiscated by 'longshoremen are threads upon which is fastened much useful and valuable information for the boy-readers who will enjoy this wholesome book.

Domitia. By S. Baring-Gould. Illustrated by Isora U. Chandler. Frederick A. Stokes Co.: New York.

Beginning a short time before the death of Nero, and including the reign of Domitian, this story narrates the experiences of Domitia Longina, the wife of Domitian, to whom he gave the title of Augusta. The vivid descriptions of those cruel days, and the many historical facts which are brought into the narrative, will intensify the interest of those who follow the sad fortunes of the unhappy empress.

His Best Friend. By Jessie Wright Whitecomb. Author of "Freshman and Senior," "Ma Joribanks," etc. Pilgrim Press: Boston. Price, \$1.25.

Mrs. Whitecomb portrays in this volume the power which friendship with Christ exercised over the life of a tenement-house urchin. Tom was a bright boy, shrewd and keen and well acquainted with the evil of the world, though not a bad boy at heart; but when he came face to face with Jesus and adopted Him as his friend, his good

qualities were increased and he became helpful to all about him.

The Destroyer. By Benjamin Swift. Frederick A. Stokes Co.: New York. Price, \$1.25.

A blood-red heart encircled and enmeshed with endless cords, bearing a dragon's head and pierced by an arrow, forms the cover-design of this book, whose chapters seem as confused and inane as its binding. It is

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"Don't Worry" Nuggets. Bits of Ore Gathered from Rich Mines. By Jeanne G. Pennington. Ford, Howard & Hulbert: New York. Price, 50 cents.

This is an attractive little pocket volume, filled with serene and strengthening thoughts from four great authors—Epictetus, Emerson, George Eliot and Robert Browning. The compilation has been admirably done by Miss Jeanne G. Pennington, who has kept in view the thought of strength and comfort in making her selections.

By the Still Waters. By Rev. J. R. Miller, D. D. T. Y. Crowell & Co.: New York. Price, 80 cents.

This inspiring "meditation" on the 23d Psalm has been given a beautiful setting by the publishers, the eleven full-page illustrations and the vignettes adding greatly to the attractiveness of the thin, pale-green volume. Dr. Miller somewhere says: "Whoever lets loose a sunbeam in this world, starts a benediction among men." How many sunbeams he has let loose by his pen it would be impossible to say; but we predict that hundreds will be blessed and cheered by these comforting pages in which he brings "the light nearer" to darkened and burdened souls.

Cyrus the Magician. By David Beaton, D. D. Pilgrim Press: Boston. Price, \$1.25.

This "story of magic" carries us back to the apostolic period, when Ephesus was at the height of its glory. An interesting group of characters is introduced, including Simon Magus and the martyr Stephen. The author's object is to throw light upon the subject of magic, to which so many references are made in the Gospels, the belief in the Black Art being widely prevalent in the early days of Christianity. Dr. Beaton has done a good service for Bible students in preparing this interesting story along a line hitherto seldom touched.

Around the Yule Log. By Willis Boyd Allen. Pilgrim Press: Boston. Price, \$1.25.

Into this attractive volume Mr. Allen has gathered eleven of his best short stories pertaining to Christmas. "The Shadow of Christmas Present," "A Christmas Reverie," "Christmas on Wheels," "Mrs. Brownlow's Christmas Party," are some of the titles. The volume has beautiful marginal illustrations by H. P. Barnes, and the cover is appropriately embellished with a colored design of a yule log and holly.

Questions and Answers about the Bible. A new book of Bible study for Schools and Classes, and for Private Reading. By Rev. Albert Wellman Hitchcock. Thomas Whitaker: New York. Price, 50 cents.

The author, with infinite pains, care and accuracy, has combined in small compass chapters upon the various lines of Bible study. It is his purpose to help many to cultivate not only an intelligent idea of the Bible, but also a hearty love and genuine veneration for it.

Ward Hill—The Senior. By Everett T. Tomlinson. American Baptist Publication Society: Philadelphia. Price, \$1.25.

This is a sequel to "Ward Hill at Weston," and is a characteristic sketch of American boarding-school life. The boys will greatly

enjoy it. There is an exciting baseball game, a coasting adventure, a skating tragedy, together with smaller perils and plots incident to life at a preparatory school. The characters depicted are admirably drawn, the moral tone is high, and the lessons as to conduct and habit here and there interwoven will do any young man good to read and follow. If any criticism were to be made, it would be that too much approval is given to the school-boy point of honor as to never turning informer against evil doers and thus conspiring to shield from proper punishment by the constituted authorities those who have forfeited all right to such magnanimous consideration. But doubtless there is something to be said on both sides of this mooted question, and we must not argue it here.

The Little Lame Lord: or, the Child of Cloverlea. By Theodora O. Elmalle. Illustrated. Philadelphia: The Union Press.

The varied experiences of a little English boy—born to high station, abducted by his nurse when a babe, adopted and cared for by a godly rector, and restored to his parents at the age of six years—is full of pathos and shows how enduring in their influence in the formation of character are the surroundings and instruction of very young children.

Agatha's Unknown Way. A Story of Missionary Guidance. By Fanny Fleming H. Revell Co.: Chicago and New York. Price, 30 cents.

This healthy and refreshing story is a splendid inspirer of missionary interest and zeal.

Magazines

—The *Methodist Review* of the Church South for November-December is a notable number, not only in its contributions, but more particularly in its editorial departments. We are gratified to note in the editor a growing trend in the frank and courageous treatment of pertinent and vexed questions in theology. As an instance of this fact attention is directed to the discussion of "Professor Beet and Mr. Gladstone on Future Punishment," occupying eight pages. Dr. Tigert, referring to the peculiar views of Gladstone and Dr. Beet, concludes with this wise declaration: "They are to be refuted, however, not by denunciation, but by examination of the exegetical and historical foundations on which they are said to rest." The leading contribution in the number is by one of our own ministers—Rev. James Mudge, D. D., upon "The Poetry, Personality and Potency of Robert Browning." (Barbee & Smith: Nashville, Tenn.)

—The *Biblical World* for November opens with several significant editorials of which the first, on "Authoritative Preaching Must be Biblical," is an illustration of the pertinency of all. "Within Thy Gates, O Jerusalem," is a very interesting and instructive contribution from the pen of Dr. Selah Merrill. There are several other excellent papers which open up the Scriptures. (University of Chicago Press: Chicago.)

—"The Evolution of Music" (a paper for musical clubs) is made the leading contribution of *Music* for the month of November. A half-dozen other papers, with full editorial departments, make an interesting and valuable issue. (Music Magazine Publishing Co.: Chicago.)

—The *Contemporary* for November opens with "The Tar's Eirenicon," by Dr. E. J. Dillon. "What is Ritualism?" by Bishop Barry. "Fashoda and the Upper Nile," by Demetrius C. Boulger. "Cuba for the Cubans," "Church Defence," and "The Football Madness," are other pertinent papers. (Leonard Scott Publication Company: New York.)

NEWPORT'S CHIEF OF POLICE

Loud in Praise of the Wonderful Dr. Greene's Nervura

Uses It In His Family and Knows Its Wonderful Power to Cure

Recommends Its Use to the People with Confidence

How strongly impressive and encouraging, and with what powerfully irresistible weight and influence will the thrilling words of Pardon S. Kauli, Chief of Police of Newport, R. I., be received by the almost numberless people who are sick, out of health and in need of a remedy to cure, when it is widely known that this great head of the Police Bureau of Newport advises the use of Dr. Greene's Nervura blood and nerve remedy for the cure of the people. What person weighted down by weakness and disease will hesitate for an instant to take Dr. Greene's Nervura and be cured? What nervous, tired and discouraged woman, what nerve-shattered, weakened and exhausted man, will delay for another moment to seek health in this wonderful remedy, Dr. Greene's Nervura? What parents will lose valuable time by not at once giving their delicate, sickly child this grand restorer of health and strength, Dr. Greene's Nervura? What sufferer from rheumatism, neuralgia, headache, poor blood, weak back, dyspepsia, kidney and liver complaint, or other weakening, enervating and painful affection, will lose health and perhaps life itself, by neglecting to take Dr. Greene's Nervura with this grand assurance of perfect and complete cure?

Chief of Police Kauli writes:—

"I have used Dr. Greene's Nervura blood and nerve remedy in my family, and know of its benefits for toning up the system in cases of general debility, after sickness of a serious nature. I have words of praise for it, and the fact of its being the prescription of a regular physician adds to my confidence in it."

Hesitate no longer, but try Dr. Greene's Nervura blood and nerve remedy at once.

As Chief of Police Kauli says, the fact that it is the prescription of a famous physician, Dr. Greene, of 34 Temple Place, Boston, Mass., who is the most successful specialist in curing nervous, chronic or long-standing complaints, gives everybody perfect confidence in the remedy, and the further fact that Dr. Greene can be consulted free in regard to any case, either personally or by letter, assures almost absolutely certain cure.

God Help Us

WHAT can be done? Let every preacher take to his Bible and to his knees. Gain a fresh baptism. Get a new message from God. Give the old sapless homilies a rest. Go into the pulpit not simply to say what you can, but to declare what the people should hear. Be earnest, if not eloquent. Cry aloud. Call together such members as respond to your quickened appeals. Get a new fire burning. We must be warmed again. It is heart disease that ails us all. A weak heart is little good. It does not send blood with sufficient force to the extremities. A strong heart comes from mighty faith, and faith cometh by hearing the voice of God. O man, listen! Eternity is before us all. Hell is as real as ever, and sin is as great a curse. Preach Christ. If Methodism has a mission at all, it is to save men. A mere churchly respectability and financial show will not justify our denominational separation. Unless we can lead souls to Christ and build them up in holiness we may as well disband and thus help to destroy the bane of sectarianism. But we will not disband. We will be true to God. We will honor Christ and help to save the world.—*Michigan Christian Advocate*.

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ESTABLISHMENT IN NEW ENGLAND.

NATIONAL CITY EVANGELIZATION UNION

REV. C. A. LITTLEFIELD.

The eighth annual convention of the National City Evangelization Union was held in the city of Detroit, Mich., on Thursday, Friday and Saturday, Nov. 17-20. Nearly all of the delegates remained over Sunday, occupying the pulpits of the city. As each annual convention has marked a rising tide, so this showed qualities not so manifest in any preceding year. That the church is awakening to the problem of the American cities, was the sound conviction of all present. The work of the organization no longer occupies a minor place in the thought of the church, but is regarded by many as the most vital and significant movement of our current denominational activities. The society no longer talks alone of work done, but also of results achieved. More and more the delegates returning to each succeeding convention "come with rejoicing, bringing their sheaves with them."

At this present convention, held in the splendid Central Methodist Church, about fifty delegates were present from more than twenty of our leading cities. And from beyond our borders Toronto came down with two able laymen, bringing inspiration and bearing away help. Boston was represented by Mr. George E. Atwood, Dr. Joseph H. Mansfield, Rev. E. J. Heims, and Rev. C. A. Littlefield.

On Thursday evening after the delegates had been most cordially greeted by the local union of Detroit, they were welcomed by an address delivered by Dr. J. H. Potts of the *Michigan Christian Advocate*. Nothing short of the address entire could do it justice. Every sentence was the utterance of a statesman. One cannot look at Dr. Potts and conceive of his uttering anything small or unimportant. The welcome was responded to by W. H. Beach of Jersey City and Rev. C. A. Littlefield of Boston, after which strong platform addresses were delivered by Horace Benton of Cleveland, Rev. A. W. Byrt of Brooklyn, and Rev. F. M. North of New York.

The trend of thought covering the two subsequent days is well outlined in some of the subjects brought before the convention. The annual address of the president, Horace Hitchcock, was a broad-minded survey of the work, with important suggestions of new possibilities and important departures for the future enlargement of the work. Perhaps the thing looked for with as much interest as any was the first report of the corresponding secretary, Rev. F. M. North, since this marked a new departure undertaken during the past year. It fully satisfied expectation. It was an interesting account of the work of organization which had been attempted through the year and a suggestive, almost startling, array of statistics showing the classes of cities in which Methodism is gaining and the class in which there is loss. The figures, when published, will show more clearly than ever the need of aggressive work in the great centres of population.

Friday afternoon was a field day. The entire afternoon was consumed in discussing city evangelization from the point of view of the deaconess, the layman, the pastor, the presiding elder, and the corresponding secretary or superintendent. These papers, two or more from each point of view, flooded the subject with light and suggestion.

The evening mass meeting was addressed first by Bishop Joyce, who fairly outdid himself. He showed himself to be a complete master of the city problem and full of wise zeal for the prosecution of a forward movement. Dr. Buchtel, of Orange, N. J., who followed as the second speaker, is a deep student of all such problems and wise as he is fearless in his discussion. He sweeps wide ranges of history for his data, traces trends of society through successive centuries, and brings his hearers to conclusions that are luminous and inspiring for their freshness and force.

Saturday's sessions discussed such subjects as the saloon; social economics; such modifications of methods as would increase efficiency; an hour with our allies, at which representatives of four denominations were heard; what co-operation can do for city evangelization; and how the National Union can better fulfill its mission. Some of the papers on these topics were the best we have ever heard, particularly that of Professor Commons of Syracuse University. It was a masterly discussion of some of

the subtle fallacies attending modern evangelists and the dangers and tendencies to which they lead. We prophesy for the paper, when it is published, a wide reading throughout the religious world.

Various resolutions were passed and committees appointed in the interest of future work. The city of Philadelphia was agreed upon for the place of the next meeting. Officers were elected as follows: President, Horace Hitchcock, of Detroit; vice-presidents, Bishop Foss of Philadelphia and George E. Atwood, Boston; corresponding secretary, Rev. F. M. North, of New York; recording secretary, Rev. C. A. Littlefield, of Boston; treasurer, Horace Benton, of Cleveland.

Detroit is far-famed as a convention city, more than forty having been held there within a year. Methodism is strong and growing stronger. They are proud of their elegant episcopal residence, and prouder still of their episcopal residence—Bishop Ninde. They have a good Deaconess Home in the charge of earnest supporters who mean to bring it to a higher state of efficiency. Detroit is a beautiful city. One glimpse of the panorama that spreads out before you as you view the scene from the top of a majestic building is enough to fix in your memory a vision of beauty. And then when you enter its churches and its homes you are held captive by its boundless hospitality. We have a most delightful memory of all of which we speak, and if we should give the name and disclose the pleasures of the four days we were entertained at a well-known Methodist home at 574 Woodward Avenue, you would all want to go.

THE CONFERENCES

VERMONT CONFERENCE

W. H. M. S. — The fourteenth annual meeting of the W. H. M. S. of Vermont Conference was held, Oct. 26 and 27, in Plainfield. The church had been tastefully decorated with evergreen and bittersweet berries, and from the table a delicate white rose tree wafted its perfume to the guests. The opening praise service was conducted by Mrs. C. S. Richmond. Words of welcome were given by Mrs. E. J. Colby. Among other good thoughts she quoted from Bishop Fowler's words of the W. H. M. S.: "It is, as usual, the wisest, the best, the most Christlike of all the family; the daughter chosen to remain at home, who orders the servants, cares for the aged parents, disciplines the grandchildren, and maintains the dignities and proprieties of the family. She is the one character without whom no fam-

ily ever achieves much place in life. She raised last year \$182,216." The response from Mrs. Altha Richmond voiced the sentiment of the convention. The address by the president, Mrs. A. H. Webb, was carefully prepared and was very interesting and instructive. Reports given by secretaries showed that much time and patient effort had been devoted to the work of different departments. The treasurer reported that nearly all pledges had been met, and gave the total cash receipts at \$647.85. Supplies sent away were valued at about \$900 — \$200 of which was cash expended. Pledges for the coming year are: \$100 scholarship in our Training School for Deaconesses; a scholarship in the Stickney and the Jesse Lee Homes.

The afternoon was devoted to papers — "Why the W. H. M. S. Needs Me," by Mrs. A. M. Dick-ey; "Why I Need the W. H. M. S.," by Mrs. C. O. Judkins; "What News from Earth?" Miss Luthera Whitney; "Are the Woman's Missionary Societies a Help or a Hindrance to the Parent Society?" Mrs. Mary Jeffords. "The Work the War has Brought to the W. H. M. S.," Mrs. A. L. Bailey. These papers were all excellent. They can be borrowed by our local auxiliaries for use in their meetings by writing the secretary of Literature. The round table, conducted by Mrs. Elmer, brought out some helpful suggestions. The children's hour, under direction of Miss Bertha Chamberlin, was much enjoyed by all present. The evening address, by Rev. S. C. Johnson, of Northfield, was excellent. His theme was "Growth," and it was well developed and full of helpful suggestions. Excellent music was furnished by the choir. The ladies of the church provided a bountiful repast in their newly-finished dining-room, and everything possible was done for the comfort of those who attended the meeting.

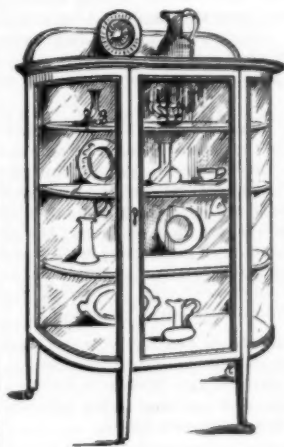
The presence of Dr. Cooper, pastor of the Plainfield Church, was an inspiration to the workers. To him we owe a debt of gratitude, for he was first to invite a Home Missionary speaker to our Conference, with the result that we were organized as a Conference in 1883 by Mrs. E. S. Rust. Officers elected for the ensuing year are: President, Mrs. A. H. Webb, Bradford; corresponding secretary, Mrs. Ella C. Elmer, Lower Cabot; recording secretary, Mrs. Altha Richmond, Northfield; treasurer, Mrs. F. W. Lewis, Bellows Falls; supply secretary, Mrs. E. A. Barrett, Bradford; mite-box secretary, Mrs. Mary Atkins, Cabot; Y. P. W., Mrs. John Vaughan, Barre; literature secretary, Mrs. W. B. Worthing, Montpelier.

Montpelier District officers — President, Mrs. H. F. Forrest; secretary, Mrs. H. G. McGlaulin; mite-boxes, Mrs. Jessie Gates.

St. Albans District — President, Mrs. A. B. En-

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With this great demand has come the inevitable accompaniment — a lowering of price. Here is our first break from the old price of \$22. We offer this cabinet, on and after today, at \$15

It stands nearly six feet in height; is built of solid oak; has 3 adjustable shelves, with double back grooves and overhead cup hooks; carved glass in side frames; straight tapering colonial legs.

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right; secretary, Mrs. V. A. Irish; mite-boxes, Miss Belle Tevyaw.

St. Johnsbury District — President, Mrs. E. J. Colby; secretary, Mrs. J. O. Sherburn; mite-boxes, Mrs. W. S. Smithers.

St. Johnsbury District

Newbury. — Pastor White writes that 13 have recently been received on probation there as a result of union evangelistic services held by Evangelist Gilliam.

November 13th memorial services were held in memory of Dr. Spencer, our fallen leader. This was an early pastorate of his thirty-two years ago, and a few remain who remember him and his work well. In the centennial year of Methodism — 1866 — he held special services throughout October. One hymn was then a great favorite of his — "O Thou God of my salvation." Some of his favorite hymns were sung at the memorial service. The pastor gave an address, and several fitting and tender tributes from those who remember him were produced. The local paper says: "Beginning with Paul Richmond in 1826, down to the present pastorate, Newbury has had forty different Methodist ministers, and with due respect to them all, we believe no one of them stood nearer to the people than Bro. Spencer, or walked closer to his Master."

Marshfield. — The prospect is hopeful. Meetings under the lead of the pastor, assisted by neighboring brethren, continue. They are well attended and cannot fail of good results.

Sheffield. — This place has been visited by a gracious revival. About fifteen persons have started in the new life. The work was conducted by Rev. J. M. Buffum, of Maine. The church has been greatly refreshed, and the pastor, Rev. C. G. Gorse, has large hopes for the future.

Williamstown gave a reception to her pastor, who retires to take the district, Tuesday evening, Nov. 23. Most generous and cordial words were spoken by associate pastors of the town and multitudes of kind wishes found expression respecting both the pastor and his family.

J. O. S.

Montpelier District

Thetford Centre. — Rev. A. H. Baker has been holding a series of revival meetings which were summarily discontinued on account of the ill health of the pastor. Sympathies are extended.

Union Village. — Pastor Robinson spends the time between Sundays at the School of Theology in Boston. He plans for series of revival meetings during the Christmas holidays.

Barnard. — Four persons indicated their purpose last Sunday night to henceforth live a Christian life, and the prospect for the proposed revival meetings is most excellent. Pastor Lawton has affairs well in hand.

Bethel Gilead. — Rev. J. Wesley Miller, of Bethel, admirably supplies this place, and is universally respected by the people. Evangelistic meetings have been held for some time, the attendance and interest being unusually good. Mr. Miller was assisted last week by Rev. S. P. Fairbanks, of Wilder.

Randolph. — Nine were received on probation and five baptized at the November communion. Rev. Geo. O. Howe, the pastor, was recently called to his former parish in Newport to officiate at a wedding. Electric lights have been put into the Randolph church since last mention in these items.

Mid-Year Meeting. — A less number than usual attended the mid-year meeting of the Board of Examination, but most of those who attended passed up all right. Nearly all took advantage of the occasion to visit the law-makers at the State House, and were witnesses of the celebrated McGeary-Plumley incident when the author of the license bill indulged in language and actions utterly unworthy of a representative of the Queen City. This naturally tended to make the

cause of license unpopular, and his bill polled only 60 votes on the question of a third reading — a great defeat for that side in view of their previous boasts.

Windsor. — A new dividend has been declared by the Keene Savings Bank. This will enable our Windsor Church to still further reduce its indebtedness. Crowded houses constantly wait on Rev. C. O. Juddins' ministry, and a great crowd of railroad men listened to a special sermon, Nov. 20. Several persons have recently begun a Christian life, and one young man who has been troubled with doubts is now studying "Evidence." The third year of Pastor Juddins' ministry is the best thus far, and there has been a constantly rising tide of material and spiritual prosperity since his advent here. He has accepted an invitation to deliver an address before the New Hampshire Conference Epworth League Convention, but owing to pressing home duties, and particularly an important special Sunday evening service, he felt obliged to decline an invitation to supply at St. Johnsbury the third Sabbath in November.

Springfield. — The attendance at the mid-week prayer-meeting as well as at the Sunday preaching services is the largest for several years. Twenty persons have united with the church since Conference. Several have already taken the first steps in the Christian life, and the entire officary and many of the members have pledged themselves to solidly support the pastor, Dr. Rowland, in the evangelistic meetings soon to be begun. It is with great regret that we chronicle the increasing ill-health of Mrs. Rowland.

Bethel. — Four more persons have entered the service of the Lord in the meetings on Christian Hill. A most hopeful spirit prevails, and Pastor Sharpe has much reason for gratitude in the success of his work here. The interest in the out-districts must soon spread to the village.

Montpelier Seminary. — The work of the first term, now closed, has demonstrated to the satisfaction of all the ability of Principal Newton to administer the affairs of the school. Save in one department the attendance has been equal to that of the same term last year — a fact which is remarkable in view of the change of teachers in so many departments. The sum of \$500 has just come to this worthy institution as a bequest from the late Prof. George Gary Bush, Ph. D., formerly an honored professor on the Hill, and later a government historian of educational institutions. The prospects for the winter term are good. Prof. Newton delivered an able sermon at Trinity Church last Sunday.

Readsboro. — This place is efficiently supplied by Rev. J. Edward Farrow, of Wilmington. Although Mr. Farrow has no church edifice, no church membership, and no professor of religion among his supporters at this place, his work has been by no means in vain. An atheistical sheet once widely circulated is now rarely seen, and vulgarity is much less noticeably frequent than formerly. The general public seems to be coming to have some respect for Christianity — a feeling that has been far too feeble in the past.

South Londonderry. — Pastor Evans and his people are uniting with the Baptists in evangelistic meetings. As this place has had no general revival for some time — ten to twenty years — there should be general prayer for the success of this effort.

Putney. — The church edifice has been thoroughly painted on the outside, it not having been painted before for twenty-five years. This was made possible by the generosity of the wholesale paint firm of Martine & Longman, and greatly adds to the attractiveness of the village. It also gives encouragement and prestige to Methodism in Putney. Pastor Bennett is vigorously pushing all departments of work, and is planning for an aggressive evangelistic campaign ere long.

Miss Harvey and Miss Lunn. — These two elect ladies have been making a tour of the district, the former in behalf of the Woman's Foreign Missionary Society, and the latter in the interests of the New England Deaconess Home.

Wilmington. — The congregations are larger than ever, and the Epworth League was never more prosperous in its history. Pastor Farrow is the efficient president of the League, and helps it to success by the force of his strong personality.

Ludlow. — Pastor Badger spent his vacation with family friends and former parishioners and is now engaged in an aggressive revival campaign

with his church, the Methodists holding meetings by themselves this year.

Northfield. — A congregation of 300 gathered the second Sunday in November to listen to the eloquence of Secretary Mason. The collection was the largest in the history of the society. Rev. S. C. Johnson is the stirring pastor.

Bellows Falls. — Notwithstanding a pouring storm of mingled snow and rain which came all day and evening, a fair-sized audience gathered to hear Rev. Dr. Mason, of the Freedmen's Aid Society, on a recent Friday evening, and in spite of the unfavorable conditions, the collection was twelve times the amount reported at Conference the spring before the first year of Pastor Lewis' administration. Mr. Lewis recently officiated at a quarterly meeting at West Berlin. He was also called to Perkinsville to officiate at the funeral of Mrs. Tyrus Chilson, who had been a member of the church for sixty-two years. At the November communion 2 were baptized, 8 received from probation and 1 by letter.

Montpelier. — Great interest is being aroused in the weekly literary meetings of the Epworth League. The basis of study in these meetings is American history. In connection therewith Pastor Gillies gives a series of seven lectures on crucial characters and events in the world's history. A packed house listened to Secretary Mason, Nov. 13, and the collection was \$75, a larger amount than ever before contributed by this church. Mr. Gillies preached at St. Johnsbury that Sunday for Pastor Tyrie, who was sent away by his official board for a much-needed rest. The Methodist, Baptist and Congregational churches of Montpelier unite for evangelical services in January.

RET LAW.

MAINE CONFERENCE

Lewiston District

Rumford Falls. — The one hundredth anniversary of Rumford Methodism was fittingly celebrated on Sunday, Nov. 13. In the morning the sacrament of the Lord's Supper was administered to a large number of communicants by the presiding elder, assisted by Pastor Hoyle and Revs. G. B. Hannaford and G. D. Lindsay. Rev. G. B. Hannaford then gave an interesting address, tracing the history of Methodism in Rumford from the year 1798, when Rev. Nicholas Snethen, of Portland, visited this town and preached the first Methodist sermon, organizing his fourteen converts into the first society, down to the founding and subsequent development of the Rumford Falls Church. From 1800 to 1898 Rumford Circuit has been served by seventy-six different pastors. The Rumford Falls Church had its beginning May 10, 1833. Upon that day Rev. J. A. Corey, presiding elder, preached the first Protestant sermon ever preached within the limits of Rumford Falls, and secured pledges for \$300 toward the salary of Rev. D. F. Faulkner, who was appointed the first pastor the following July. We now have an unincumbered property worth \$10,000. At the close of this address, the presiding elder spoke briefly, congratulating pastor and people upon the material prosperity of the society and exhorting them to an ever-deepening spirituality.

In the evening Rev. G. D. Lindsay preached an inspiring sermon to a large congregation. Isa. 40: 31 was the text, "Upward Wings" the theme.

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make irritable people. A food that is nourishing and that does not cloy the appetite is

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Somatose is a Perfect Food, Tonic and Restorative. It contains the nourishing elements of meat. Prepared for invalids and dyspeptics and those needing nourishment and a restored appetite. May be taken in water, milk, tea, coffee, etc.

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Dr. Wilson, the great medical and surgical expert of the National Association of Physicians and Surgeons, will send prepaid to any address in the United States or Canada, on receipt of \$1, a month's Home Treatment for Catarrh, Deafness, Consumption, Coughs, Colds, Bronchitis and Hay Fever, together with

A \$1 INHALER FREE.

If treatment is not satisfactory after 3 days' use return it and get your money back. Address, Dr. WILSON, M. D., 15 Boylston Street, Boston, Mass. Reference any Bank in Boston. CURED. — I had catarrh in its worst form 12 years. Dr. Wilson cured me for \$1. — F. W. SLAWSON, Employee Armstrong Transfer Company, Residence 934 Harrison Avenue, Boston.

Baptists and Universalists united with us in this service.

The house-warming of the new parsonage, the generous gift of Hon. Waldo Pettengill and his wife, occurred the Monday evening following, at which time the beautiful and commodious house overflowed with guests from all the societies in the town. Prayer was offered by Rev. G. B. Hannaford, after which brief speeches were made by Hon. Waldo Pettengill, Revs. J. A. Corey, G. B. Hannaford, and G. D. Lindsay. Rev. J. D. Graham conveyed the greetings of the Baptist society, and A. E. Morrison spoke in behalf of the Universalist Society, Rev. E. W. Webber not being present. Rev. J. L. Hoyle and J. E. Stephens made short speeches in behalf of the church. Rev. H. C. Wilson read two selections which were evidently appreciated to the full. By the kindness of the generous donors, this church now has a pastor's home unequalled by any in the Conference. Furnishings costing nearly \$1,000 beautify the interior. These were provided by the members of the society, and Hon. Hugh J. Chisholm, president of the Portland and Rumford Falls Railway.

Thus, in the brief space of five years, as the result of many prayers, much effort and multiplied gifts from willing hands, Rumford Falls Church exists, one of the pleasantest and most promising churches in Maine Conference.

Yarmouth.—The history of Yarmouth Methodist Episcopal Church, in its modern epoch, rivals that of Rumford Falls. Seven or eight years ago Capt. Levi Marston organized a class of seven or eight members. Meetings were held weekly at his residence. Five years ago Rev. H. A. Peare, pastor at East North Yarmouth, began preaching in the old Baptist church and organized the class into a society. In 1895 Rev. C. B. Simonton was appointed preacher in charge. Rev. Robert Lawton followed in 1896. Rev. C. A. Brooks, the present pastor, found a membership of about 30 in 1897. A gracious revival followed, as the result of which the membership was increased threefold.

Four months ago was inaugurated the church building enterprise which culminated Friday, Nov. 18, in the dedication of an edifice which for many years to come will be an honor to our denomination and a beautiful and commodious house of worship for our local society. The auditorium is seated with forty pews in quartered oak, furnished by the Stafford Co., of Muskegon, Mich. At the right of the pulpit is the Epworth League room seating seventy-five, and separated from the auditorium by Wilson rolling partitions. The gallery at the rear will accommodate seventy-five people, while the room beneath will seat seventy-five more, giving a total seating capacity of about 500. The edifice is lighted with electricity and heated by a large furnace in the basement.

The bell, of 1,100 pounds weight, was donated by citizens of Yarmouth, liberal discounts being made by Rev. N. G. French, agent, and C. S. Bell Co., Hillsboro, Ohio. The colored windows were furnished by C. H. Farley of Portland at a liberal discount. The oak pulpit suit and communion table are the gifts of Capt. Levi Marston, the pulpit Bible was presented by A. S. Weed, publisher of ZION'S HERALD, the carpet is the gift of the Ladies' Aid Society.

The dedicatory services, Friday afternoon and evening, were largely attended, many of the congregation coming from Portland, Lewiston, and surrounding towns. Revs. E. O. Thayer, A. S. Ladd, J. A. Corey, Israel Luce, J. T. Crosby, C. F. Parsons, W. F. Berry, J. B. Howard, J. R. Clifford and S. E. Leech were present and assisted in the services. After the anthem by the choir, prayer by Rev. J. T. Crosby and a brief address by the pastor, Rev. A. S. Ladd delivered an address in which he congratulated the church and townspeople for the success of their undertaking. He announced that the entire cost of the edifice, exclusive of lot, was about \$5,000, half of which was already provided for. Nearly \$400 was then pledged in amounts from \$1 to \$25. The dedicatory sermon, by Rev. Luther Freeman, pastor of Chestnut St. Church, Portland, from Isa. 53: 11, was a masterly effort and held the close attention of the large congregation. Mr. T. S. Blake, on behalf of the trustees, presented the edifice for dedication. The ritual prayers of dedication were offered by Revs. W. F. Berry, J. R. Clifford and C. F. Parsons, and the audience was dismissed with the benediction by Rev. H. L. Caulkins, pastor of Yarmouth Baptist Church.

After a generous collation at the old Universalist Church, the humble home of our society for

three years, the audience reassembled to listen to Rev. A. S. Ladd, who preached an excellent sermon from Ps. 18: 30.

The Sunday following, in the morning service, 18 new members were received in full, 3 were added on probation, and 3 children were baptized. Rev. J. R. Clifford, of Woodfords, preached in the afternoon from Exodus 3: 2. In the evening service the feast of dedication was brought to a fitting close by four seekers finding Christ and his pardon.

The Epworth League of 107 members, organized Feb. 7, 1897, has been an important factor in the spiritual and material success achieved by this young society.

South Conway.—Rev. J. H. Trask, the former pastor, baptized 5 candidates by sprinkling, Nov. 13, who were then received into full membership by the pastor, Rev. T. P. Baker. The sacrament of the Lord's Supper was administered to about thirty persons. The praying band has been reorganized and is actively at work.

Conway.—The Junior League is reorganized with the pastor's wife as superintendent. The parsonage has been painted. At Conway Centre the church edifice, which had been damaged by lightning, has been repaired. The Epworth League reading course is pursued by a class of twelve members at Conway Village.

Bath, Wesley Church.—The new church edifice is well under way. It is thirty feet farther south and several feet farther east than was the former edifice. The lot in the rear has been purchased, thus enlarging the church lot. All bills for current expenses, salaries, etc., are paid to date. The pastor is encouraged by increased congregations which assemble in the rooms of the Young Men's Christian Association.

JUNIOR.

Portland District

Kennebunkport.—This charge has suffered much from deaths and removals, but the congregations continue about the same and a small increase is reported in the Sunday-school. This year \$135 have been paid on the parsonage debt, \$70 spent on improvements, and \$40 worth of new stoves purchased.

Cape Porpoise.—Under the wise management of the pastor, Rev. L. H. Bean, the church has been thoroughly repaired and a new furnace put in, the total cost being about \$400. An addition has also been built, with lecture-room on the first floor and a Ladies' Aid room in the second story. The ladies pay the whole expense, amounting to \$600. This is now one of the neatest and most convenient of the smaller churches of the district. Already signs of a spiritual awakening have appeared.

Woodfords and East Deering.—This charge is a model in the management of its finances. With no very wealthy men, it generally reports at quarterly conferences that pastor and presiding elder are "paid in full to date." The Sunday-school at Woodfords has increased in membership. Three have been received this quarter by letter and one on probation. The ladies of the W. H. M. S. recently sent a barrel of supplies to the Immigrants Home in East Boston.

Biddeford.—An auxiliary of the Woman's Home Missionary Society was recently organized by Mrs. Kimball, of Woodfords. Although the day was rainy the attendance was good, and about fifteen members joined. Others are certain to come in at an early date. E. O. T.

NEW HAMPSHIRE CONFERENCE

Concord District

Littleton.—Rev. Thomas Whiteside has been preaching a series of special sermons on revival topics on Sundays, and also conducting revival meetings during the week evenings. They were in progress for several weeks.

East Haverhill.—There is a fair attendance at all the services here. Rev. W. T. Carter is diligently pursuing the work.

Piermont.—Rev. A. M. Shattuck is the only pastor in the place, the other pulpit being vacant. This gives him the entire charge of the Sunday evening union services. The pastor's wife has gone out on Sunday afternoons and conducted school-house meetings to the satisfaction of the people.

Haverhill.—There is a healthy spiritual growth at this place. Rev. E. E. Reynolds finds plenty to do. The people enjoy the services. A unique heating apparatus has been put into the parson-

age, by which all the rooms will be heated. If it works as well as it promises to, there is no reason why many of our charges that cannot pay from \$120 to \$150 for a heater cannot put in one of these that with economy need not cost beyond \$30 to \$50.

Preachers' Meeting.—The meeting at Franklin Falls is deferred to Nov. 29 and 30. Bishop Mallicie is to be present to lecture and preach. Let every pastor in the section from Warren south remember this is their meeting and plan to attend.

Epworth League.—Concord District Leaguers, remember the Conference Convention at Suncook, December 7 and 8, and be there. B.

N. E. SOUTHERN CONFERENCE

Providence District

East Weymouth, Porter Church.—This church reports its debt of nearly \$100 as all paid—a good work and a large work for that society. Much credit is due the pastor, Rev. William Kirkby.

East Weymouth.—A group missionary convention was held here on the afternoon and evening of Oct. 27. Good delegations were present from the churches along the South Shore. It proved to be a very profitable convention. The program was well planned to inspire missionary zeal in the churches represented. Besides the ministers of the different churches two ladies, Miss Nancy Tirrell and Mrs. C. R. Denbroeder—the former on "foreign" and the latter on "home" work—gave instructive and helpful addresses. The evening address was given by Rev. C. H. Williams, of South Braintree. The success of the occasion is largely due to the pastor of this church, Rev. A. W. Kingsley.

Brockton, Central Church.—Oct. 30, Rally Sunday, proved an eminent success all day in spite of the nearly continuous rain. A good-sized and appreciative congregation listened to an eloquent sermon by the pastor, Rev. M. S. Kaufman, Ph. D., on the "Sorrows and Joys of Harvest." At Sunday-school the attendance was 430. Well-prepared graduation exercises took place, several passing from the kindergarten into the intermediate, and from the latter into the adult department. The Harvest Home concert in the evening was pronounced the best ever given in the church. Many persons stood during the entire time of program and many who tried were unable to find even standing room. Mrs. Kaufman managed it all, drilling the speakers, singers and the choruses. The Epworth League eating tent at the Brockton fair proved very successful. New life is manifested in the work of the church.

Brockton, Franklin Church.—Nov. 6 four persons were received by letter and one on probation. There have been received in all since the

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first of October 5 by letter, 1 on probation, and 9 into full membership. The congregations are good and a revival spirit is prevalent. The pastor, Rev. J. Walter Morris, delivered a very instructive and eloquent address on a recent Sunday evening before Star of the East Orange Lodge on "True Manhood." KARL.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — Monday, Nov. 28, Dr. George Whitaker read a very interesting and able paper upon "Who Saved Oregon?" He championed the right of the Methodist pioneer missionaries to full recognition. Bishop Mallieu ordained as elder Rev. Wm. McKendree Brackney, recommended by the Central Ohio Conference. Next Monday, Dec. 5, an address will be delivered by Rev. Dr. Chas. B. Rice, superintendent of the Congregational Board of Pastoral Supply, on "How Congregationalists Make Appointments."

South District

South District League Convention. — The South District Epworth League held its semi-annual convention, Thursday afternoon and evening, Nov. 17, at St. Mark's Church, Brookline. The afternoon session was taken up with a very interesting program, whose features were: "Best Things" from a dozen or more chapters; an address by Mrs. G. M. Smiley, of Milford, on "Social or Entertainment—Which?" and a most stirring appeal by Dr. Kendig, who spoke of the spiritual work of the League. After the hours of intermission, during which the delegates were entertained at supper and were shown about the great and beautiful church, the audience assembled at 8 o'clock for the evening session. Although the weather was very stormy, the audience was large and decidedly alert. Rev. G. R. Grose, president of the district, introduced as chairman of the evening Rev. W. I. Haven, the pastor of the church. He in turn presented as the speaker for the evening Dr. Berry, editor of the *Epworth Herald*, Mr. G. Irvine Penn, secretary of the Epworth League for Southern work, Mr. John A. Patten, of Chattanooga, and Bishop Ninde. Every one of these gentlemen made a good speech. There was not a dull sentence. The audience was quick to catch a good point and to readily respond. Taken altogether, it was one of the best Epworth meetings held in Boston for years. U.

Worcester. — The union Thanksgiving service at Trinity was a success in all respects. Rev. Alonzo Sanderson opened the meeting with prayer, followed by Dr. King, who talked of Worcester particularly; then Rev. W. J. Thompson, of Grace, spoke of the cordial relations existing between this country and Great Britain, remarks which he repeated later in the day at Plymouth Church. The other speakers were Revs. Geo. E. Sanderson of Coral St., L. W. Adams of Webster Square, and H. H. Paine of Laurel St.

Coral St. — A *Thanksgiving Herald* is out, setting forth many interesting and valuable facts pertaining to the church. Repairs to the amount of \$500 are about to be made. The twenty-fifth anniversary of this church will be observed on Dec. 4. The pastor will preach a historical sermon and further remarks will be made by Dr. G. Stanley Hall, president of Clark University. Dec. 8 there will be a reception for former pastors at 6.30 P. M., and later in the same evening an anniversary banquet.

Trinity. — The last League meeting was somewhat novel in its program in that it was devoted to the Spanish War. Irving and other authors were drawn upon, and in song and story the evening was profitably spent.

Thomas Street has lost a valuable member in the death of Gustaf A. Erickson, who had a place in the choir, League, and indeed in every position where there was an opportunity for energetic work. He is not lost absolutely, but sadly missed by those who must take up his burdens. QUIN.

North District

Winchester. — The Sunday-school has for some time overcrowded the vestry, and on Oct. 30 was "moved up," the senior department going to the auditorium. Upon the same date the school gave the largest single collection in its history — \$20.83. A social to the senior, junior, and home

departments of the school, Nov. 3, was greatly enjoyed. New scholars are constantly being added and two members of the school were received upon probation at the last communion. C. E. Spaulding is pastor.

Newton Highlands. — From the local press of Newton we take the following appreciative and thoroughly deserved reference to this church and its present pastor: "The Methodist Episcopal Church here is rejoicing in a notable increase of prosperity. A determined and successful attempt is being made to raise the indebtedness, and the Sunday-school and the church attendance are the largest in the history of the church. It is only fair to say that this is largely due to the energetic pastorate of Rev. T. W. Bishop, well known to the people of this city, as this is the third pastorate and the ninth

year which he has served in Newton. Rev. Mr. Bishop, being a graduate in high standing of Harvard University and also of Andover Theological Seminary, is of pronounced literary gifts and most scholarly training. His wide travels and acquaintance also render him particularly helpful in his present field. Last Monday evening he was the guest of the Newton Congregational Club, being chosen to represent and speak for the Methodist Episcopal churches of Newton."

East District

Everett. — The pastor, Rev. C. M. Hall, is preaching a series of sermons on the general subject of "Sin and Sins," his sub-topics being: "Sin, its Nature," "The Sin of Worldliness," "The Sin of Avarice," "The Liquor Traffic,"

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- LLOYD OSBORNE.** The collaborator of Robert Louis Stevenson tells a story of a Samoan boy and the great storm.
- MRS. C. D. SIGSBEE.** The wife of the "Maine's" commander describes some queer pets in the United States Navy.
- GELETT BURGESS.** A series of pictures and rhymes about some remarkable little creations called the "Goop Babies."
- CLARA MORRIS.** A story worthy of Mark Twain in its humor, and of Uncle Remus in its appreciation of darkey character.
- OLIVER HERFORD.** Bright bits of verse and clever pictures will be contributed by the author of "Artful Anticks."
- LIEUT. ROBERT E. PEARY.** A story of two polar bears captured by the noted Arctic explorer.
- THOMAS G. ALLEN, Jr.** An account of "The Boys of Siberia," by Mr. Allen, who crossed Asia on a bicycle.
- LIEUT. W. C. BENNETT, U. S. A.** A wonderful instance of Indian detective work.
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Riverdale, Gloucester.—The sixtieth anniversary of the Methodist Episcopal Church of Riverdale, Gloucester, was observed on Nov. 17. On the Sabbath preceding, in the morning, the pastor, Rev. J. F. Mears, preached a sermon appropriate to the occasion. The subject of the evening sermon was, "The Worth of the Church." On the evening of anniversary day Rev. G. H. Perkins, of Prospect St., Rev. G. H. Rogers, of East Gloucester, Rev. C. Nicklin, of Bay View, Rev. E. C. Charleton, of McClure Chapel, and Rev. Joseph Candlin, of Rockport, were present and made interesting remarks, congratulating the church as to her success in the past and the hopeful outlook for the future. After the remarks by the pastors, Mr. Eben Day, one of the oldest members of the parish, gave some interesting reminiscences of the early days of the church. Then Mr. J. W. Day, the present superintendent of the Sunday-school, spoke of the changes which had taken place, and gave a flattering account of the work in the school at the present time. The audience-room was prettily decorated with potted palms and other plants. In front of the platform were two lifelike portraits—one of Mrs. Judith L. Day, the first convert of the church in 1806, and one of Mrs. Hannah L. Boynton, now an active member at the age of 77 years. The attendance was large notwithstanding the unpleasant weather, and the entertainment was first-class. U.

W. F. M. S.—The Framingham District association held its quarterly meeting at Milford, Thursday, Oct. 27. Mrs. G. M. Smiley gave a cordial welcome to the convention, which was responded to by Mrs. Mason of Cohasset. Reports were given of all the societies of this district, all showing interest and zeal in the work. Financial reports show a slight falling off from last year, but the ladies are hoping to make this up. A paper on "Our Branch Missionaries—Who are They? Where are They?" prepared by Mrs. Palmer Merritt, of Marlboro, was very interesting. After lunch, which was served in the vestry by the Milford Auxiliary, some good music was rendered, including selections by Mrs. Sharp, of Marlboro, Mrs. Bell and Mr. Smiley, of Milford. Rev. H. B. Swartz, gave a very interesting address, telling some of his experiences in Japan and of the conversion of several natives of that country. The Milford Young Ladies' Mission Band gave a short exercise. The day was perfect and the attendance good.

ADELAIDE KNIGHTS, Sec.

S. S. Workers' Union.—The November meeting of the Sunday-school Workers' Union was held on Monday evening, the 14th, in Temple St. Church. It took the form of a Sunday-school and Epworth League rally, the guests of the evening being the International Conference Committee of Epworth Leagues. The speakers

were Rev. H. M. Du Bose, D. D., Nashville, Tenn., Rev. E. A. Schell, D. D., Chicago, N. W. Powell, Esq., Toronto, Canada, Rev. Irvine G. Penn, Atlanta, Ga., R. S. Copeland, M. D., Ann Arbor, Mich., and F. D. Fuller, Esq., Topeka, Kansas. Two hundred members and friends attended the banquet, and at the evening exercises the church was filled with a large and enthusiastic audience.

ALBERT G. FOGG, Sec.

West District

Charlemont.—The third visit of the presiding elder, Nov. 20, found the church with new carpet, new cushions, and new rostrum and altar rail. Over \$200 has been spent in repairs, all of which is paid, together with the pastor's salary and all current expenses. The Epworth League chapter has placed a large globe street lamp in front of the church. The Sabbath-school is in good condition. The audiences are good and steadily increasing. For a year and a half the three churches united in union services on Sabbath evenings and Thursday evenings. Since July the regular Sabbath evening services and mid-week prayer-meeting have been resumed, with an audience as large as when all the churches were together. The prayer-meetings show unmistakable signs of increase in spiritual power. Six have asked the prayers of the church. The work at Heath, which had been abandoned for some six or seven years, was taken up by the pastor two months ago, and is moving steadily along, showing good signs of the work being revived. Rev. John Wriston is pastor.

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CHURCH REGISTER

W. H. M. S.—The Lynn District meeting of the Woman's Home Missionary Society will be held in the Belmont Hill Church, Malden, Thursday, Dec. 8. Opening session at 10 a. m. The delegate to the annual meeting in Minneapolis will report, and there will be other speakers and attractive music.

Take Ferry St. cars to Fairmount St.
GERTRUDE K. WHIFFLE, Cor. Sec.

REOPENING POSTPONED.—The storm necessitated the postponement of the reopening of the Hudson M. E. Church till Sunday, Dec. 4.

D. H. ELA.

MARRIAGES

DAVIS—TILLEY.—In Mars Hill, Me., Nov. 28, at the residence of the bride's father, by Rev. Geo. J. Palmer, Lowell M. D. Vis, of Mersey, Me., and Olive E. Tilley, of Mars Hill.

MacDONALD—McINTOSH.—In Boston, Nov. 21, by Rev. Seth C. Cary, John MacDonald and Ida F. McIntosh, both of Boston.

ARJIAN—MARSHALL.—In Old Orchard, Me., Nov. 24, by Rev. F. Grosvenor, James H. Arjian, of Malden, Mass., and Mar. art Marshall, of Old Orchard.

W. F. M. S.—The Woman's Foreign Missionary Society of Lynn District will hold a district meeting with Saratoga St. Church, East Boston, Dec. 15. At the morning session reports from the auxiliaries and several original papers will be read, after which the Conference secretary, Mrs. C. H. Mansfield, will address the meeting. At the afternoon session the election of officers will occur. Mrs. E. C. Park, M. D. missionary to India, will give the afternoon address.

Mrs. G. F. DUBBIN, Dist. Sec.

QUARTER-CENTENNIAL JUBILEE.—The twenty-fifth anniversary of Coral St. Church, Worcester, will be observed Dec. 4. At 9.30 a. m., love-feast led by Rev. Wm. Pentecost; 10.30, sermon by Rev. M. E. Chapman, D. D., of Boston University Theological School; 3 p. m., words of greeting from pastors of sister churches; 4, Epworth League anniversary, address by Rev. Charles Wesley Burns; 7, historical

address by the pastor, Rev. Geo. E. Sanderson; 7.45, address by Dr. G. Stanley Hall, president of Clark University.

Dec. 8, 6 p. m., reception to former pastors, members and friends; 7.30, anniversary banquet, followed by addresses and music.

Former pastors, members and friends cordially invited.

Money Letters from Sept. 19 to Nov. 12.

E. V. Allen, J. F. Allen, L. H. Amy, W. A. Alexander, W. H. Adams, J. W. Adams, A. W. O. Anderson, J. A. Bradford, J. B. Brady, A. T. Bellows, W. T. Berry, Wm. Baldwin, A. Burr, A. W. Beals, Mrs. H. R. Burgess, W. Barber, D. B. Bean, J. A. C. Brownell, S. E. Bigelow, H. Baum, H. A. Bancroft, A. D. Bigelow, Mrs. H. E. Banning, A. E. Butt, Mrs. J. Barker, F. H. Billington, H. Bailey, W. S. Boyard, C. H. Beedle, F. W. Brooks, J. L. Caverly, E. G. Clough, D. H. Chase, Sarah A. Chase, E. A. Carter, J. T. Crosby, W. E. Cummings, D. W. Couch, A. L. Cooper, A. W. Chase, W. H. Crawford, A. B. Cook, J. Cairns, Mrs. R. A. Chambers, May L. Calliff, P. C. Curlick, L. P. Cushman, W. F. Cousins, S. A. Choate, J. A. Dixon, F. Daniels, J. M. Durrell, A. Dight, Mrs. L. Davis, C. E. Davis, J. Engle, W. R. Eaton, A. C. Ellis, S. E. Ellis, M. S. Eddy, J. F. Froeschle, W. M. Frysinger, W. B. Foogate, J. N. Francis, T. F. Frost, G. W. Farmer, A. M. Gilcrease, W. H. Guild & Co., M. E. Gowen, R. Guenther, Grumiaux Sub Agency, J. Greer, G. Gregory, W. W. Hallock, A. H. Horrick, R. W. Harlow, W. F. Holmes, Mrs. W. H. Hill, A. H. Hanscom, L. B. Higgins, L. L. Hanscom, O. W. Hutchinson, G. H. Holmes, L. B. Hastings, G. D. Holmes, G. P. Holmes, A. Hubbell, Mrs. Jones, I. J. Jenness, H. L. Jacobs, J. E. Johnson, W. S. Jenkins, Mrs. E. A. Jewett, M. R. Johnson, I. T. Johnson, E. L. Kenyon, J. F. Knight, R. Knapp, C. F. Lettner, C. A. Littlefield, H. M. Loud, W. J. Little, N. M. Learned, N. B. Lusk, J. W. Lane, G. Lawton, W. S. McIntire, Morse Bros, P. S. Merrill, E. E. Marsh, H. McDuffee, S. A. Morrill, J. L. Morse, W. W. Merrill, L. N. Moody, J. H. McAdams, R. T. McNicholl, Page Millburn, J. McKay, C. M. Norris, D. F. Nelson, Mrs. J. A. Naylor, H. W. Norton, J. W. Newhall, O. C. B. Nason, L. D. Otis, W. F. Odell, Mrs. S. A. Putnam, C. Ferry, C. C. Frazier, C. F. Parsons, I. G. Penn, D. M. Piper, H. H. Phemer, C. G. Peck, Plac Company, Mrs. W. Rhoads, Geo. P. Rowell, F. H. Roberts, Mrs. A. H. Russell, Prof. Russell, Mrs. S. Rand, S. E. Russell, J. S. Smith, J. P. Simonton, Wm. Searle, H. C. Sawyer, F. G. Schneek, C. E. Springer, H. B. Sears, Mrs. W. H. Small, C. F. Simmons, M. G. Seymour, A. S. Sheldon, Judson Smith, W. E. Scofield, E. H. Snow, W. P. Townsend, W. M. Thorpe, W. J. Thompson, Mrs. A. M. Tupper, W. P. Varner, F. L. West, P. G. Wooster, T. E. White, C. B. Walker, Mrs. C. G. Wing, A. M. Williams, F. A. Whitman, W. H. Whipple, Wm. Wood, E. E. Wood, J. F. Wragg, E. B. Wood, M. H. Wood, Mrs. D. M. Weiday, Mrs. Wm. Walker, M. A. Young, S. O. Young.

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OBITUARIES

To us this grave, to her the rows
The mystic palm trees spring in;
To us the silence in the house,
To her the choral singing.
For her to gladden in God's view,
For us, to hope and bear on.
Grow, Lily, in thy garden new,
Beside the Rose of Sharon!

Grow fast in heaven, sweet Lily clipped,
In love more calm than this is,
And may the angels, dewy-lipped,
Remind thee of our kisses.
While none shall tell thee of our tears, —
These human tears now falling,
Till after a few patient years
One home shall take us all in.

— Elizabeth Barrett Browning.

Kendall. — Antansia Faustina Kendall, daughter of Rev. Andrew L. Kendall, was born in Grafton, Mass., April 18, 1849, and died at Seward, Pa., Oct. 19, 1896, aged 49 years, 6 months and 1 day.

Miss Kendall was baptized in infancy by Rev. Thomas C. Biscoe, and united with the Methodist Episcopal Church of which her father was pastor on Great Chebeague Island, Maine, with seventy-two others, as the fruit of a revival in the winter of 1862-63, being then between thirteen and fourteen years of age. She had been an invalid for more than twenty years. Her end was peace.

A. L. K.

Smith. — Mrs. Adeline Smith, wife of Charles W. Smith, of South Orrington, Me., was born in Lincoln, Maine, and died in South Orrington, Feb. 11, 1898, aged 61 years, 2 months, and 2 days.

She was a lover of the church, was always full of life, and ever took a hearty interest in all things pertaining to the welfare of church and community.

Though clinging strongly to life, she was not afraid to die; and when she realized that

the end had come, she quietly resigned all and passed peacefully home to be forever with the Lord. During the last few months of her life she suffered extremely under a most painful cancer. She endured with patience and fortitude the tedious days and nights, awaiting her release from suffering, and passed away most peacefully at last.

She was a devoted wife and a tender and sympathetic mother, ever anxious, kind, true, thoughtful. "She looked well to the ways of her household, and ate not the bread of idleness; she opened her mouth with wisdom, and in her tongue was the law of kindness. She stretched out her hands to the poor. Her children arise up and call her blessed; her husband also, and he praiseth her." She was a woman with strong faith in God, firmness, benevolence, meekness and affection. She loved God, the church, and her friends with pure love, fervently. Her house was always open to the minister, and she never was so busy, or had so much company, that there was not room for the servant of the Lord.

She left a husband, two daughters, one son, and a host of loving friends to mourn their loss. May the comforts of the Gospel be their portion!

W. A. MCGRAW.

Pearce. — John S. Pearce was born Aug. 31, 1879, and died Sept. 24, 1898.

Through careful Christian training in the home, the Sunday school and the church, he early became a Christian and joined Grace Methodist Episcopal Church in Westerly, R. I., at the age of twelve years, under the pastorate of Rev. F. L. Hayward.

For a little more than a year he suffered from consumption. To get relief and recover his health, he went East and South; but every effort thus made was unavailing. He suffered many things of many physicians, but was no better. During these wearisome months in which disease was doing its worst, he was remarkably cheerful. No word of complaint or discontent escaped his lips. He talked calmly and resignedly of the situation. Many times he declared in substance that God's will was his. He knew God. He had a good experience of His love. With joy he looked forward to his entrance into the city of God. He believed that to be absent from the body is to be present with the Lord. The dear ones who ministered to him greatly dreaded the coming of the last hour, expecting that the final conflict would be painful and protracted. But when that hour came there was no struggle. He passed into the embrace of death like an infant falling asleep in its mother's arms.

His life of nineteen years was brief but beautiful. The world is better for his having lived in it, and heaven is dearer to those who knew and loved him because he is there.

W. J. SMITH.

Gross. — Olive A., widow of the late Rev. S. S. Gross, died at her home in Belfast, Me., June 12, 1898, aged 47 years, 7 months, and 13 days.

She was born in Knox, the daughter of Mr. and Mrs. Nathaniel Jackson. Her mother died about fourteen years ago, and her father is at present living in Morrill. She leaves one sister — Mrs. Margaret Spaulding, of Whitman, Mass. — and three brothers — Hon. I. H. Jackson, of Belfast, and Lauren and Riley M. Jackson, of Morrill.

She was twice married — first to James Cleary of Brooks, who died about eighteen years ago. Two children of this marriage, N. B. Clary, of Winchester, Mass., and Miss Lizzie M., of Belfast, survive. Later she married Rev. S. S. Gross, who died three years ago. She united with the Baptist Church in Morrill in her younger days; but in later years she identified herself with her husband's church.

Mrs. Gross had been an invalid nearly twelve years, but her last severe sickness was of four weeks' duration. Services were conducted at the home by Rev. G. G. Winslow, and the remains taken to Morrill, where funeral services were held in the church, conducted by Rev. H. W. Norton, of Seabrook, who preached from Rev. 7: 17, at the request of Mrs. Gross. The floral offerings were very beautiful. — *Republican Journal* (Belfast, Me.).

Ginn. — Again the Methodist Episcopal Church in Belfast, Maine, has been bereft of one of its most excellent members in the decease of Mrs. Susan E., wife of Charles F. Ginn. After many weeks of severe suffering borne with Christian fortitude, despite all that loved ones and the physician's skill could do, disease prevailed, and on Aug. 23, 1898, at the age of 52 years, she was transferred to the church triumphant.

Mrs. Ginn was the daughter of the late Samuel G. Ellis. Her birthplace was Brooks. When quite young she with her father's

family came to reside in Belfast. Later, while visiting friends in Louisville, Ky., under the ministry of Rev. Dr. Lorimer, now of Boston, she entered upon a Christian life. On her return to her home, and soon after her marriage, she with her husband joined the Methodist Episcopal Church, to which she was ever loyal, faithfully attending the services. She was a choice spirit, a beautiful character. There was an imperishable charm about her religious life, which was radiant with faith, hope and charity, the remembrance of which rests as a benediction upon her sorrowing husband and daughters. W.

Wilson. — Orrin Wilson, a life-long resident of Eastford, Conn., and for many years a prominent member of the Methodist Episcopal Church in that town, passed away on Oct. 7, 1898, aged 78 years.

Mr. Wilson was a kind neighbor, a good citizen, and a devoted Christian. He was quiet in his ways and loved the sweet communion of those who were gentle and winning in their deportment and conversation rather than the noise and confusion of the crowd.

He leaves to mourn their loss a widow and four sons, as well as the community at large. His funeral was attended on Sunday, Oct. 9, Rev. C. M. Jones, of the Congregational Church, officiating.

J. P. TROWBRIDGE.

Young. — Nathan Young was born in Provincetown, Mass., Oct. 9, 1824, and died in the same town, July 1, 1898.

He was converted at the age of nineteen, during the great revival under the labors of Rev. Paul Townsend, and was one of the founders of Wesley Chapel in 1848. Upon the organization of Centenary society, in 1866, he became steward and trustee, and was for a time superintendent. From 1865 until a short time before his death he was class-leader, and for fifty-three years was a subscriber to ZION'S HERALD.

For thirty years he followed the sea, the last fourteen as master, and in this career he made a good record. In whaling he early had a severe test of his determination to



RTS

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My heart is filled with sincere gratitude for the complete restoration of my hearing, which had suddenly failed during a very heavy cold, and for over a year I was almost totally deaf. I would raise from my throat little hard lumps that looked like chalk. I had a fullness, stopped-up feeling and frequent bloody discharges from the nostrils. Phlegm dropped into my throat a great deal and the slightest cold would cause intense headaches. I could not hear public speaking, and in conversation my friends were obliged to talk very loud. It was in August, 1897, I used Aerial Medication. It restored my hearing completely, stopped the terrible noises in my head, and cured me of catarrh and throat affection, from which I had been a great sufferer since 1890. In one month I could hear as well as ever I could, and at the end of three months I had recovered completely from the disease that had afflicted me in its worst form. My health and hearing have been perfect ever since, and I earnestly desire that others may benefit by my experience with this wonderful treatment. Mrs. Minona L. Blauvelt, 382 Rhode Island Street, Buffalo, N. Y.

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keep the Sabbath. After he had cruised for weeks without sighting a whale, one quiet Sabbath morning the sea about the vessel seemed alive with them. The crew were rebellious because the captain would not "lower away" and pursue. But instead, the resolute master retired to his cabin and asked God to stand by him. Monday morning found the school still with them, and rejoicingly they filled the ship with oil.

In 1853, during a severe storm, Capt. Young under great difficulties rescued the crew of the British bark "Calro." His own vessel was returning to port short of provisions, with men on allowance. But his worn sailors, inspired by the example of their commander, cheerfully shared with their guests their limited food and crowded quarters. The English Government recognized this service by presenting Capt. Young a large and elegant gold medal, and the captain in listed on his taking his own fine watch.

As a Christian Mr. Young was equally true and trusty; generous without ostentation, and often self-sacrificing in his devotion to the church. He enjoyed a deep and rich experience in the things of God, and well illustrated the good cheer of the religion he professed. He was a staunch supporter of his pastor, as so many of us can testify.

In 1845 he was united in marriage with Miss Abbie Freeman, of Brewster. Three years since many friends joined them in celebrating the golden anniversary of this event. Their delightful home, until ill-health forbade, was always open to the Christian worker, and no one could visit it without the probability of gaining comfort and inspiration.

The end came suddenly, but it had no gloom for this good man of God. With the old flag, that for fifty five years had constantly flown from the mast-head of his steadfast faith, still set, this veteran voyager entered with joy the celestial port he so long had sought. His brother, Charles A., with whom he had enjoyed a lifelong intimacy, had passed on but six weeks previously, and their parting was very touching.

Mrs. Young and a daughter, Miss Millie, survive him. Impressive services were conducted in Centenary Church by his pastor, Rev. E. J. Ayres, who was assisted by Rev. W. I. Ward. Farewell, faithful friend, till the morning! G. H. BATES.

Capron. — Mrs. Candace Capron, the oldest member of the Methodist Episcopal Church in Attleboro, Mass., died, Oct. 9, 1896, in the 86th year of her age.

She was one of the first to unite with the Methodists in this place, when, but few in number, they worshiped in a hall. Prior to the organization of the Methodist Church she for years had attended the Congregational Church, but was not willing to subscribe to certain articles of doctrine they held; so just as soon as the Methodists came preaching a full and free salvation she united with them, and until the infirmities of age caused her retirement, she was an active participant in all forms of church work.

She was a woman of sterling qualities of character. Her faith was unmovable, fixed, and to the end of her days on earth she declared that nothing could make her doubt the power of God to save sinners. She fed her soul daily from God's Word, and believed that death was but the opening of the way home. She died as she had lived, in holy triumph. The holy influence of her life, however, still abides.

At her request Rev. H. D. Robinson attended the funeral, with the pastor of the church, and spoke of her strong faith in God's Word as strikingly characteristic of her whole life. X. X.

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NEWS OF THE WEEK

Wednesday, November 23

- Gen. Carpenter with 700 men takes formal possession of Puerto Principe, Cuba.
- The Cuban Commission, headed by Calixto Garcia, has been instructed to ask the American Government to appropriate from island revenue enough funds to pay off the Cuban Army.
- Gen. Blanco's resignation as captain-general of Spanish forces in Cuba has been accepted by Spain.
- President Iglesias, of Costa Rica, arrives in New York; he is on his way to Washington.
- The Baldwin Hotel and Theatre, San Francisco, burned; several lives lost; property loss reaches \$1,500,000.
- The 1st battalion of the 2d U. S. Volunteer Engineers leaves Savannah for Tampa, there to embark on transport Florida for Havana.
- Savages said to have murdered eighteen shipwrecked persons in Alaska.
- Sultan of Turkey closes an orphan asylum in Armenia managed by American missionaries.
- Much disturbance in Buda Pesth; rioting continues in the streets.
- Europe swept by severe snowstorms.

Thursday, November 24

- Thanksgiving services held in the churches; many dinners given in London where Englishmen were the guests of the evening.
- An explosion in the Hercules Powder Works, near Ashburn, Mo., kills six men.
- The Hawaiian Commission meets in Washington, for the first time since leaving Honolulu; the bill to be presented to Congress is completed.
- Battleships Oregon and Iowa sail from Rio de Janeiro; their next port will be Montevideo.
- President Iglesias of Costa Rica and President McKinley exchange calls in Washington.
- The 22d New York regiment has been mustered out.
- Political riots reported from Seoul, the capital of Korea; 23 men killed.
- An attempt to wreck the Kaiser's special train on a bridge in West Prussia proves unsuccessful.

Friday, November 25

- Details for the evacuation of Pinar del Rio, Cuba, all arranged; 16,000 Spanish troops to sail for Spain before Dec. 5.
- Transport Florida with U. S. troops arrives off Havana; 1st U. S. Engineers arrive in New York on transport Minnewaska from Porto Rico.
- A despatch from Manila, via Madrid, says that American reinforcements, numbering 4,000 men, have reached that city.
- White soldiers fired upon by Negroes in Aniston, Ala.
- Death of Hon. Elisha H. Shaw, a member of the staff of the Governor of Massachusetts.

Saturday, November 26

- Four companies of the 2d Regiment U. S. Volunteer Engineers land at Havana from the transport Florida—the first U. S. troops to reach that city.
- Secretary Long's report recommends that the grades of admiral and vice-admiral be revived for Dewey and Sampson.

—The battleship Wisconsin launched at San Francisco.

—Judge Day sends to Berlin for the private correspondence of U. S. Ambassador White, for use in the peace negotiations.

—The Government bureau of animal industry pronounces German toys and colored goods poisonous.

—It is reported that American missionaries are being persecuted in China, and that the marines from the Boston have been landed at Tientsin for their protection.

—Marshal Blanco turns over the command of the Spanish troops in the island of Cuba to General Castellanos.

—German and British men-of-war make a combined demonstration in Samoan waters against Mulinuu, a Samoan chief.

—Paris is excited by the decision of Gen. Zurlinden to try Col. Picquart by court-martial.

—Emperor Menelik of Abyssinia is reported to be marching toward the Bahr-el-Ghazel Basin with a force of 100,000 men.

—The Emperor and Empress of Germany reach home after their tour of the Holy Land.

Monday, November 28

- The hospital ship Relief reaches Old Point Comfort from Porto Rico bringing sick soldiers.
- It has been determined that the bodies of all soldiers who die in Cuba and in Porto Rico shall be brought home for burial.
- Six persons killed and eleven badly wounded by the explosion of a boiler on a California river steamer.
- The Wrentham National Bank blown up by robbers and \$2,600 in cash and \$65,000 in notes taken.

—A most terrific snowstorm, accompanied by a gale, spreads disaster on sea and discomfort on land; nothing like it ever known before so early in the season.

—Mrs. Frederick K. Vanderbilt gave a dinner yesterday to 500 newsboys and messenger boys in Newport.

—Anti-Anarchist Conference begins in Rome; representatives from all European nations present.

—Gales on the English coast; all travel suspended on the Channel.

—Death of Theodore Sedgwick Fay, formerly minister to Switzerland.

—Italy sends an ultimatum to the Sultan of Morocco in regard to the ill-treatment of Italian soldiers.

—The court of inquiry on the case of the Maria Teresa begins its sessions at Norfolk.

—An American citizen arrested in Germany on *lese majeste*.

—Revolutionary bands from Brazil cross the Uruguayan frontier; trouble is feared.

Tuesday, November 29

—At a joint meeting of the Peace Commissioners in Paris yesterday afternoon, the Spanish Commissioners agreed to the demands of the Americans.

—A box of dynamite explodes in Havana, killing or injuring forty persons.

—A violent uproar reported in the French Chamber of Deputies over the Picquart affair.

—An unprecedented number of wrecks on the New England coast, with terrible loss of life.

—Several earthquake shocks felt in Greece.

It is because no man speaks with greater authority on social and political questions than Benjamin Kidd that his contribution in the *Atlantic Monthly* for December, on "The United States and the Control of the Tropics," will be read with general and profound interest. The logic of his teaching commits this Government inevitably to an immediate policy of expansion—to what has become known as imperialism. Englishman though he be, and a man of philosophic poise, yet he is so frank and prophetic as to say, after traveling our land from the Atlantic to the Pacific: "A leading factor in the future history of the world is that it is the probable destiny of the United States, at no distant time, to become the leading sec-

tion of the English-speaking world; nay, but to become the leading world-power of the next century."

The *Outlook*, in a recent issue, in referring to a certain class of reformers, says that they "pervert Scripture to make it command a practice which it does not require, either directly or indirectly." This is a very dangerous and a very wicked practice, and the disciple of Christ, who like Paul has once entered into the freedom of the spiritual life, will resist such an effort at all times and everywhere. If we are to ask for earnest heed to the clearly revealed truths of the Bible, we must resist to the utmost the imposition of extra-Biblical restrictions upon the conscience.

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